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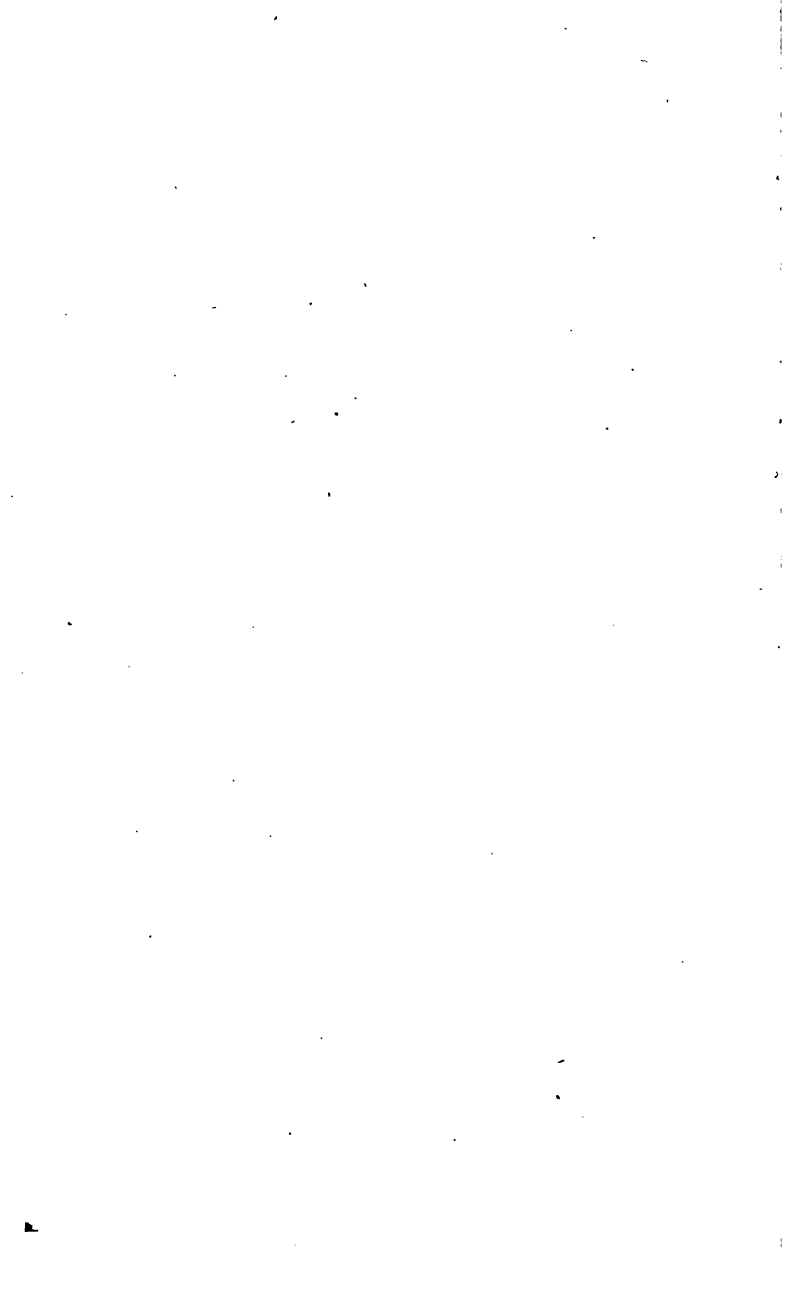
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ADVERTISEMENT.

THIS little Work was originally intended for private distribution among the Pupils of the King's School, Canterbury; but as several Gentlemen engaged in tuition thought it adapted to more extensive circulation, it is now offered to the Public. It commences with a brief explanation of the laws of the Iambic Metre as employed in Greek Tragedy, and a statement of the Rules of Prosody according to the usage of the Greek Tragedians. Originality was evidently precluded; and nothing has been attempted beyond perspicuity, and copiousness of illustration by numerous examples. For information on the quantity of radical syllables, or other syllables to which the remarks do not apply, the Student must seek in a Prosodiocal Lexicon, or in the Indexes of Beck to Euripides; and those in imitation of Beck to Æschylus and Sophocles. These last will be found to offer many advantages to a beginner. They will lay before him the Attic uses of Tragedy, distinct and free from intermixture with Epic, Lyric, or Comic peculiarities of construction and quantity, which, in a general Prosodiocal Lexicon to the whole body of Greek poetry of every age and of every style, will be continually ensnaring him. They will suggest to him those epithets alone which the Tragic stage admits, instead of a promiscuous collection, drawn in great part from poets of styles too enthusiastic, and too little assimilated to the language of life and business, to harmonize with the sober tone of Attic Tragedy. They will enable him to ascertain what tenses and what moods of tenses enter into dramatic verse,—a point of great importance to correctness; as few verbs have both the passive aorists, or

both the active perfects; many have no active future; and some have no tenses beside the present and the imperfect; —and when a tense is found, it is sometimes confined to a particular mood, or to the singular number. Upon particles and conjunctions, the multitude of examples that they concentrate is a most effective illustration of such distinctions as those between $\mu\eta$ and $\omicron\upsilon$, and of the connexion of particles with moods. And it is no light advantage in the use of them, that the absence of phrases and synonyms removes a continual temptation to indolence and thoughtlessness, and compels the composer to exercise his own judgment, and depend on his own memory. The least part of their utility is the determination of quantity; for but a small proportion of syllables remains doubtful, after that the remarks in the sketch of prosody here given have been applied to them.

The remarks on metre and prosody are followed by the examples. For facilitating the first attempts when the easy flow of the metre is not yet familiar, four pages present the uninflected Greek words opposite. Then follow single lines literally translated from Greek, with a few necessary alterations when they had not been extracted from authors of tragedy. To these detached sentences are subjoined, exemplifying the management of particles and connexions, before the student enters upon the collection of entire passages. The words in italics have no corresponding words in the originals, but were supplied to complete the sense in the English: these should be omitted in re-translation. One or more words connected by the hyphen are to be rendered by a single Greek word. Constructions not immediately suggested by the English are pointed out in short notes at the foot of the page, the first time they occur. These assistances decrease in frequency as the work advances.

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TO
THE EIGHTH EDITION.

IN this Eighth Edition the remaining errors, which had found their way into the Sixth Edition, from its having been published without the knowledge of the author, have been corrected.

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ON THE

IAMBIC METRE.

1. IN explaining the laws of the Iambic Metre, we have to do with the four dissyllable feet, and four of the trisyllable feet. These are,

The spondee	--	λήγω.	The dactyl	- - -	λήγετε.
— trochee	- -	λήγε.	— cretic	- - -	λήγεται.
— iambus	- -	λέγω.	— anapæst	- - -	λέγεται.
— pyrrhich	- -	λέγε.	— tribrach	- - -	λέγετε.

2. The Iambic verse of tragedy, called the trimeter, contains six feet, which originally were all iambs; as in

λεωργὰ καθέμιστα, σοὶ δὲ θηρίων. ARCHILOCHUS.
λέληθεν οὐδὲν, οὐδὲ τῶν ἀμεινόνων. SIMONIDES.

3. The writers of plays, to assimilate the metre of their dialogue to conversation, introduced spondees into any or all of the odd places, the 1st, 3rd, and 5th; leaving the remaining feet iambs, the 2nd, 4th, and 6th. Examples are,

στέργειν, φιλανθρώπου δὲ παύσθαι τρόπον. ÆSCH. *Prom.* 11.
πάντως δ' ἀνάγκη τῶνδ' ἐμοὶ τόλμαν σχέθειν. Ibid. 15.

4. This liberty was afterwards still farther extended: as two short syllables are equivalent to one long one, the last syllable of the iambus, so resolved, produced the tribrach; and the last of the spondee, similarly treated, changed that foot into the dactyl: while a similar resolution of the first syllable of the spondee introduced the anapæst. But the dactyl and anapæst were excluded from the fifth place, and the anapæst from the third.

5. Lastly, as the last syllable of a verse is common, the

pyrrhich entered the last place indiscriminately with the iambus; so that, on the whole, the admissible feet are the following:

The sixth, an iambus, or a pyrrhich.

The fifth, an iambus, a spondee, or a tribrach.

The fourth, an iambus, or a tribrach.

The third, an iambus, a spondee, a tribrach, or a dactyl.

The second, an iambus, or a tribrach.

The first, an iambus, spondee, tribrach, dactyl, or anapæst.

In scanning a line of more than twelve syllables, begin at the end and scan backwards; for the trisyllabic feet, which cause the difficulties, usually lie near the beginning.

6. The last syllable of a line that ends in a short vowel is sometimes cut off, when the next line begins with a vowel; as in

σοὶ φασιν αὐτὸν ἐς λόγους ἐλθεῖν μολόντ'
αἵτεϊν, ἀπελθεῖν τ' ἀσφαλῶς τῆς δευρ' ὁδοῦ. SOPH. *Æd. Col.* 1164.

the short final *α* of *μολόντα*, at the end of line 1164, being elided before the diphthong at the beginning of the next line. This can be allowed only when the penult of the word that suffers elision is long.

7. When a proper name contains two short syllables intercepted between two long ones, as *Ἴππομέδων*, *Ἀντιγόνη*, *Ἴφιγένεια*, it may be so introduced as to bring an anapæst into any place except the last. Thus, with anapæst in

2d place, *ἦν Ἴφιγένειαν ὀνόμαζας ἐν δόμοις.* EUR. *Iph. Aut.* 414.

3d . . . *τέταρτον Ἴππομέδοντ' | ἀπέστειλεν πατήρ.* SOPH. *Æd. C.* 1307.

4th . . . *ὁ δ' αὖ τρίτος τῶνδ' Ἴππομέδων | τοιοῦδ' ἔφν.* EUR. *Suppl.* 881.

5th . . . *Ὠκύγεια δ' ἐς πυλώμαθ' Ἴππομέδων | ἀναξ.* EUR. *Phæn.* 1113.

8. And the same liberty is sometimes assumed without absolute necessity, in such words as *Μενέλαος*, *Ἀγαμέμνων*: thus we find

Ἀγάμεμνον, ὦ | Μενέλαε, πῶς ἂν ἄντ' ἔμοῦ; SOPH. *Philoct.* 794.

μήτηρ δ' ἐμή | Φρυγίοισιν ἐν σκυλεύμασιν. EUR. *Electr.* 314.

ἱερὰ λαβὼν τοῦ Ζηνὸς Ἡρακλέους | ἔχει. SOPH. *Philoct.* 943.

though in all these instances the names might have been brought in regularly; *Μενέλαε* and *Φρυγίοισιν* being capable of standing at the beginning of a line; and *Ἡρακλέους* being equally *Ἡρακλέους*, and adapted to close a line. The whole

of the anapæst must be included in the proper name. ἐπὶ δῆμον Ἰθάκης, κἀπὶ Κεφαλλήνων στρατὸν, could not stand, because the two latter syllables alone of the anapæst are included within the proper name, the first being the last syllable of κἀπὶ.

9. A dactyl or tribrach must not precede an anapæst; but one tribrach may precede another, or a dactyl a tribrach: as in Œd. Tyr. 967,

κταρεῖν ἔμελ|λον πατέ|ρα τὸν εἰ|μὸν, δ δὲ | θανά|ν.

10. The anapæst in the first place must be entirely included in the first word, and not made up out of two or more words:

δταν οὖν | δ δαίμων . . .
 πότε ταῦτ' | ἔλεξας . . .
 σὺ δὲ ταῦτ' | ἔδρασας . . .

are inadmissible.

11. But if the line begin with an article immediately followed by its substantive, or preposition by its case, there is no objection. Thus in

τὸν ἴσον | χρόνον . . . ἐπὶ τῷ|δε δ' ἡγόμενον . . .

τὸν followed immediately by ἴσον makes a legitimate beginning, as also does ἐπὶ τῷ . . . the case immediately succeeding the preposition.

12. With a tribrach or dactyl as the first foot, there is no such restriction.

δταν ἐν | Ἀχαιοῖς . . .
 πότε γὰρ | ἔλεξας . . .
 οὐ θέμις | ἀκούειν . . .

are legitimate beginnings.

13. The first syllable either of the third or the fourth foot should be the last syllable of a word; so that the verse shall be divided into two parts, one containing two and a half feet, the other three and a half. The former cæsure, that in the middle of the third foot, is more frequent; but there should by all means be one or the other. Instances of the former or penthemimeral cæsure are—

Ἰκύθη ν ἐς οἶμον—ἔβατον εἰς ἑρμῖαν.	Æsch. Prom. 2.
Ἥφαιστε, σοὶ δὲ—χρὴ μέλειν ἐπιστολάς.	Ibid. 3.
ὑψηλοκρήμνοις—τὸν λεωργὸν δαμάσαι.	Ibid. 5.

as also lines 7, 8, 9, 10, 12, 13, 14, 16, 17.

Of the second or hepthemimeral cæsure, instances are,

χθονὸς μὲν ἐς τηλουρὸν—ἤκομεν πέδον. *ÆSCH. Prom. 1.*
 ἄς σοι πατήρ ἐφεῖτο—τόνδε πρὸς πέτραις. *Ibid. 4.*
 ἁδμαντίνων δεσμῶν ἐν—ἄρρήκτοις πέδαις. *Ibid. 6.*

as also lines 13, 15. So that five lines out of seventeen, or about one-third, have this hepthemimeral cæsure; and this is above the average proportion.

Divisions between clauses or sentences should in general coincide with the cæsuras.

14. There may be an elision at the cæsure, as at the penthemimeral cæsure, in

ἄραρεν ἥδε γ'—ὠλένη δυσεκλύτως. *ÆSCH. Prom. 60.*
 δῖψ τρόπῳ τῇσδ'—ἐκκυλισθήσῃ τέχνῃς. *Ibid. 87.*
 γένοιθ', ὅφ' ἄρματ'—ἤγαγον φιληνίους. *Ibid. 463.*

and at the hepthemimeral cæsure,

σὺν τῷ θεῷ φανούμεθ'—ἡ πεπτωκότες. *SOPH. Œd. Tyr. 146.*

15. In a very small number of lines elision after the third foot supplies the place of the cæsure: this structure has received the name quasi-cæsure. Instances occur in

ἐν τοῖς ἐμοῖς γένοιτ'—ἐμοῦ συνειδότες. *SOPH. Œd. Tyr. 250.*

and in

πρὸς βροτοῖς δοτῆρ'—ὄρᾳ Προμηθέα. *ÆSCH. Prom. 615.*

16. Sometimes, but very rarely, a line occurs without either cæsure or quasi-cæsure; such as,

οὐκ οἶδ' ὅπως ὑμῖν ἀπιστῆσαι με χρῆ. *ÆSCH. Prom. 643.*
 πιθοῦ' κράτος μέντοι πάρες γ' ἐκὼν ἐμοί. *Agam. 952.*
 τὸ γὰρ τυχεῖν αὐτοῖς ἅπαντ' ἐνταῦθ' ἐνι. *SOPH. Œd. T. 598.*
 εἰ γὰρ τι μὴ θεοῖς βεβούλευται νέον. *ÆSCH. Suppl. 1014.*

This structure is not by any means to be imitated; unless, perhaps, that the broken unmusical sound may be an echo to the sense, as in the *Persæ* of *Æschylus*, 494.

• No verse is found in which the third and fourth feet compose a single word, so that the line is divided into three equal parts, each containing two feet, as it would be in

ἀναξίλοις ἐξενγμένον παθήμασιν.

17. When the verse closes with a cretic, the preceding syllable must be short, so that the fifth foot be an iambus, not a spondee. Thus *ὕψηλοκρήμυις τὸν λεωργὸν—ὀχμάσαι* (*Æsch. Prom. 5*); in which, if for *λεωργὸν* we substituted *λεωργοῦς*, we should destroy the metre, by placing the long syllable *γους* before the final cretic *ὀχμάσαι*.

Again, in

ἅπαντ' ἐπράχθη πλὴν θεοῖσι—κοιρανεῖν. *ÆSCH. Prom. 49.*
ἐλεύθερος γὰρ οὐτὶς ἐστὶ—πλὴν Διός. *Ibid.*

θεοῖσιν or ἐστὶν, for θεοῖσι or ἐστὶ, would destroy the line.

Additional instances occur at lines 69, 89, 198, 203, 206, 208, 212, 217.

18. The same rule holds if the cretic is not composed of one word, but of a monosyllable and dissyllable, as in ἐξ ἐμοῦ in *Prom. 221*:

αὐτοῖσι συμμαχοῖσι, τοιάδ'—ἐξ ἐμοῦ

and in

ὅπως τάχιστα τὸν πατρῶον—ἐς θρόνον. *ÆSCH. Prom. 228.*
καὶ τοῖσιν οὐδεὶς ἀντέβαινε—πλὴν ἐμοῦ. *Ibid. 234.*
καθ' ἡδονήν, σοὶ δ' ἄλγος· ἀλλὰ—ταῦτα μὲν. *Ibid. 261.*

19. Exceptions are, (1) When the word preceding the cretic is closely connected in syntax and sense with the word forming the cretic, or with the first of them, if the cretic is formed of more words than one; as an article with its noun, an adverb with its verb, a preposition with its case, a conjunction with the clause that it introduces. In these cases, the fifth foot may be a spondee; as we see in the *Œdipus Tyrannus*.

44. ὥς τοῖσιν ἐμπείροισι καὶ τὰς ξυμφορὰς,	art. and noun.
370. . . . σοὶ δὲ τοῦτ' οὐκ ἔστ', ἐπεὶ,	adv. and verb.
318. . . . οὐ γὰρ ἂν δεῦρ' ἰκόμην,	adv. and verb.
351. ὅπερ προεῖπας ἐμμένειν, καθ' ἡμέρας,	prep. and case.
562. τότε οὖν ὁ μάντις οὗτος ἦν ἐν τῇ τέχνῃ,	prep. and case.
330. τί φῆς; ξυνειδώς οὐ φράσεις, ἀλλ' ἐννοεῖς,	conj. introd. new clause.
536. φέρ'. εἰπέ, τίνα μοι δειλίαν, ἢ μωρίαν,	conj. introd. new clause.
224. ὅστις ποθ' ὁμῶν Λαῖον τὸν Λαβδάκου,	gen. dependent on art.
ἐγὼ γὰρ οὐδ' εἰ δυστυχῶ, τοῦδ' εἶνεκα.	<i>ÆSCH. Prom. 345.</i>
ἐκερτόμησας δῆθεν ὥς παῖδ' ὄντα με.	<i>Ibid. 986.</i>

In fact, that the rule may hold, the cretic or its first word must have no closer connexion with the word immediately preceding it than it has with any other in the clause. Any kind of relation or connexion occasioning the antepenultimate syllable of the verse and the syllable before it to be as it were pronounced together in one breath, renders a spondee admissible as the fifth foot, for in effect it renders the ending quadrisyllabic.

(2) When the first syllable of the cretic is an enclitic, or

such a word as cannot begin a sentence (γάρ, μὲν, οὖν, γοῦν), the fifth foot may be a spondee. Unless the enclitic word be emphatic, as a monosyllabic personal pronoun in which is implied a contrast with any other person, or any other distinction; in this case, the rule, that the fifth foot shall be an iambus, continues in force. With an enclitic for the first syllable of the cretic, instances are—

ἡμεῖς τοιοῖδ' ἔφουμεν, ὥς μὲν σοι δοκεῖ.	SOPH. <i>Œd. Tyr.</i> 435.
ἀλλ', εἰ πόλιν τήνδ' ἐξέσωσ', σὺ μοι μέλει.	Ibid. 443.
τί παρθενεύῃ δαρδν, ἐξόν σοι γάμου.	ÆSCH. <i>Prom.</i> 651.
ἔσω φρενῶν λέγουσα, πείθω νιν λόγῳ.	<i>Agam.</i> 1022.

With a word incapable of beginning a sentence for the first syllable of the cretic, the following lines occur :

λέγ', εἰ δὲ πάντ' εἰρηκας, ἡμῖν αὖ χάριν.	ÆSCH. <i>Prom.</i> 823.
οἶδν τέ μοι τάσδ' ἐστί' θνητοῖς γὰρ γέρα.	Ibid. 107.
σὺ δ' ἡμῖν ἡ μισοῦσα μισεῖς μὲν λόγῳ.	SOPH. <i>Electr.</i> 357.

20. A pause in the sense at the end of the third foot should be avoided as much as possible. It is not without example, but it injures the flow and harmony of the verse.

Lines such as

βλέποντα, νῦν μὲν ὄρθ', ἔπειτα δὲ σκότον
τὸ γὰρ σὺν, οὐ τὸ τοῦδ' ἐποικτεῖρω στόμα,

are in themselves rough and inelegant, and should be avoided by the beginner; though the ancient tragics have occasionally added force to an emphatic sentiment by a judicious interruption of the usual flow and smoothness. In like manner, lines destitute of cæsura that occur in the ancient tragedies no more authorize a beginner to adopt that structure at his pleasure, than the line

Amphion Dirceus in Actæo Aracyntho

to close his Latin hexameters with words of four syllables whenever he pleases.

PROSODY.

21. We now proceed to Prosody; and it must be distinctly remembered throughout, that the rules laid down extend only to iambic verse, and have no reference to the epic hexameter. The whole scope and bent of the dactylic system is at variance with that of the metre of the tragic dialogue. Scarcely a line can be extracted from the Iliad which does not contain something repugnant to the principles of iambic prosody. Take the first line of the first book: the word Πηληϊάδεω followed by Ἀχλῆος, so that a long final vowel falls upon a short initial vowel without eliding it, is quite foreign to iambic practice. Take the second: ου for ο in οὔλομένην is not tragic; except that in the choral odes, which are not to be imitated in dialogue, you may find it. Take the third: the ι in Ἄϊδι lengthened before a mute and liquid πρ in the next word is repugnant to tragic usage. Take the fourth: the suppressed augment of τεύχε, and the doubled σ in κύνεσσι, are neither of them in accordance with the custom of dramatic metre. The lengthening of syllables because the cæsura falls upon them, or because a liquid follows them, the genitive in οω, ωο, and αο, the doubling of σ in the futures and aorists, and other less obvious characteristics of epic verse, are unknown in tragedy. Our rules must therefore be confined to the metre to which they belong, and even in the less strikingly contrasted language of the anapæstic metre, and of choral odes, the quantity of a syllable will not always be found that which our rules assign to it.

22. In the prosody of the iambic system of tragedy, every syllable formed with the vowels η, ω, or with a diphthong, is long, even if the vowel or diphthong precede another vowel in the same word—

καὶ νῦν ἀχρεῖον καὶ παῖον δέμας. ÆSCH. Prom. 363.

except that in a few instances the diphthong οι before a vowel appears to be common. Thus in ποιῶ we find οι long in

οὔτος, τί ποιεῖς; ÆSCH. Suppl. 889.

and short in

ὅδ' οὖν ποιείτω, πάντα προσδόκητά μοι. *ÆSCH. Prom. 937.*

Again in τοιοῦτος, we find οι short generally,

Ζεὺς τοῖς τοιοῦτοις οὐχὶ μαλθακίζεται. *ÆSCH. Prom. 954.*

as also in *Ag. 579, 1045, 1333; Eum. 185, 188, 402.* In many instances of its occurrence, it is so placed in the verse that the quantity of οι cannot be inferred, as for instance at the beginning of a line. But in τοῖος, οι will be found long.

ἦ τοῖον ἔργον καὶ θεοῖσι προσφιλές; *ÆSCH. S. T. 562.*

And this is the regular practice with οι before a vowel; and the reverse must not be adopted, except in those identical words in which one has the authority of a tragedian for shortening οι.

23. Every syllable formed with ε or ο followed by a single consonant is short.

But ε or ο, as also α, ι, υ, are long before

- (1) A double letter, ἔζη, ἔξω, ἑψήφισε.
- (2) Before two mutes, ἔστη, ὀκτὼ, ὀγδόος.
- (3) Before two liquids, ὄρμος, ὄλμος, ἑρμαῖον.
- (4) Before a liquid followed by a mute, ἑρκος, ἔνδον.

24. But ε and ο, as also α, ι, and υ, if short in themselves, are not generally lengthened before a smooth or aspirate mute (κ, π, τ, θ, φ, χ) followed by a liquid, nor before a middle mute (β, γ, δ) followed by the liquid ρ. A middle mute standing before any other liquid than ρ lengthens the preceding vowel*. An instance will be found of a short vowel remaining short before

κ with λ. πάλαι κέκληται, φωτὸς ἱατροῦ χάριν. *ÆSCH. Suppl. 258.*

κ with μ. ὑπηντίαζε, κοῦκέτ' ἦν μέλλειν ἄκμη. *Pers. 399.*

κ with ν. ἄκρατος ὄργην Ἄργος ὠμάρτει, πύκνοις. *Prom. 681.*

κ with ρ. σὺ δ' αὖ κέκραγας κάναμυχθίστη. τί που. *Ibid. 745.*

π with λ. θερμοῖς ἀπλήστου βέλεσι πυρπνόου ζάλη. *Ibid. 371.*

π with ν. τοσόνδ' ἔπνευσας, καὶ γυναικὶ δυστυχεῖ. *EURIP. Andr. 327.*

π with ρ. τί γὰρ πέπρωται Ζηνὶ πλὴν αἰὲ κρατεῖν; *ÆSCH. Prom. 517.*

* Yet Sophocles twice allows a short vowel preceding βλ to remain short, in πασῶν ἔβλαστε, τάσδε δυσμενεῖς χοὰς, *Electr. 432;* and in παιδὸς δὲ βλάστας, οὐ διέσχον ἡμέραι. *Œd. R. 710.*

τ with λ.	τείρουσ' Ἀτλαντος, ὃς πρὸς ἐσπέρους τόπους.	ÆSCH. Pr. 347.
τ with μ.	ἄλγος δὲ σιγῇ, πανταχῇ δὲ δύσποτμα.	Ibid. 198.
τ with ν.	θώμιγγος ἰοὶ προσπίτνοντες ἔλλυσαν.	Pers. 453.
τ with ρ.	τρανῶς Ἀτρείδην εἰδέναι, κυροῦνθ' ὅπως.	Ag. 1344.
θ with λ.	ὅτ' οὐδὲν ἔξιθλον ὅτε τοῖς ἐσθλοῖσιν ἦν.	Fragm. Sis.
θ with μ.	ῶμοί τε δούλοις πάντα, καὶ παρὰ σταθμην.	Ag. 1015.
θ with ν.	γυναικ' ὀνειάν, ἦν ἐγὼ καὶ μητέρα.	EURIP. Alc. 646.
θ with ρ.	γαμψωνύχων τε πτήσιν οἰωνῶν σκεῶρῶς.	ÆSCH. Prom. 486.
φ with λ.	μή μοι τὸ σῶμά γ' ἐνθάδ' αἰσχύνῃν ὄφλη.	EUR. Hel. 67.
φ with ν.	ἐπίσταμαί τε, κοῦκ' ἄφνω κακὸν τόδε.	Alc. 420.
φ with ρ.	ὀρώντα λαμπρὸν ἐν σκότῃ νωμῶντ' ὄφρυν.	ÆSCH. Ch. 283.
χ with λ.	ἀγορᾷ πολὺς σου ταῦτά γ' εἰσήκουσ' ὄχλος.	SOPH. Trach. 424.
χ with μ.	μέσον μ' ὄχμαςεις, ὥς βάλης ἐς Τάρταρον.	EUR. Or. 235.
χ with ν.	μελίκρατ' ἔφες γάλακτος, οἶνωπόν τ' ἄχνην.	Ibid. 115.
χ with ρ.	καὶ νῦν ἀχρεῖον καὶ παρήγορον δέμας.	ÆSCH. Prom. 363.
β with ρ.	στέγας ἄβρον βαίνουσα παλλεύκῃ ποδί.	EUR. Med. 1164.
γ with ρ.	βολαῖς ὕγρώσσων σπόγγος ὤλεσεν γραφήν.	ÆSCH. Ag. 1302.
δ with ρ.	λιβάσιν ὕδρηλαῖς, παρθένου πηγῆς μάτα.	Pers. 605.

25. But *a*, *i*, or *u*, when intrinsically long, are not shortened by coming before a mute and liquid. Thus the *a* of *ἄθλιος* is never shortened, for it is the *a* of *ἄθλος* contracted from *ἄεθλος*. The mute and liquid merely allow a naturally short syllable to remain short. It may still be lengthened; but the proportion of cases in which the mute and liquid are allowed to lengthen it to those in which it remains short is about a third, in simple words such as *τέκνον*, *πατρός*. In compound words the instances are much rarer in which the mute and liquid lengthen the last syllable of the prefixed member of the compound (as the *i* in *ἀρτίφρων*, the *u* in *πολύκλαυτος*); or lengthen the augment or reduplication, as in *ἔπνει* from *πνέω*, *κεκλήσθαι* from *καλέω*. This shortening of the syllable preceding two consonants is one of the striking differences between the prosody of the dactylic hexameter or usual verse of epic poetry, and that of the iambic trimeter of tragedy. In the *Iliad*, a vowel before even *τρ* is very rarely allowed to remain short. The later writers of hexameter verse, Apollonius, Coluthus, Tryphiodorus, and especially Theocritus, approach to the usage of the iambic trimeter in this particular. In Theocritus are found *Κῦκλωψ*, *Δᾶφνις*, *δράχμη*, *τρῦχνος*, and many similar cases.

26. When a word ending in a short vowel immediately precedes a word beginning with a double letter, or with two

mutes or with a middle mute (β , γ , δ), and any liquid beside ρ , the vowel is lengthened. Thus in

ῥμοι· τόδε Ζεὺς τοῦπος οὐκ ἐπίσταται. *ÆSCH. Prom. 982.*

the naturally short ϵ before the double letter ζ is lengthened.

Similarly,

δίθηκτον ἐν σφαγαῖσι βάψασα ξίφος. *ÆSCH. Prom. 865.*
 εἰ τῆσδε χώρας μήποτε ψάψει ποδί. *Choëph. 180.*
 πρό γε στενάζεις καὶ φόβου πλέα τις εἶ. *Prom. 698.*
 καὶ μὴν τόδ' εἰπὲ μὴ παρὰ γνώμην ἐμήν. *Agam. 904.*

But a word beginning with any of the six mutes, κ , π , τ , θ , ϕ , χ , followed by any liquid, or with any of the middle mutes followed by ρ , does not lengthen a final short vowel in the close of the preceding word:

οἷσθ' οὖν ὃ δράσεις; *EUR. Hec. 225.*
 ξύγγονε, τί κλαίεις κρῶτα θεῖς ἔσω πέπλων; *Orest. 280.*
 ὅπως ἄνατα ταῦτά, πρῶτα μὲν πόλει. *ÆSCH. Suppl. 405.*
 ξὺν προσπόλοισιν αἰτὲ φρουροῦσιν βρέτας. *Eum. 978.*

27. When a short vowel at the end of a word, and also at the end of a foot, is followed by a word beginning with ρ , the vowel is lengthened.

διαρταμήσει σώματος μέγα ῥάκος. *ÆSCH. Prom. 1025.*
 τοῦτ' ἔστιν ἤδη τοῦργον εἰς ἐμὲ ῥέκον. *SOPH. Œd. Tyr. 847.*
 ποίφ τρόφῳ δὲ καὶ τίνι ῥυθμῷ φόνον. *EURIP. Electr. 772.*

When the short vowel is not at the end of a foot, it remains short:

χρίμπτουσά ῥαχλαῖσιν ἐκπερᾶν χθόνα. *ÆSCH. Prom. 715.*
 τοῖανδ' ἐπειθὲ ῥῆσιν ἀμφ' ἡμῶν λέγων. *Sept. 610.*
 δρῶν ἢ τί φωνῶν τήνδ' ἐβυσσάμην πόλιν. *SOPH. Œd. Tyr. 72.*

28. The vowel α , ι , or υ , before another vowel in the same word is not necessarily short, as in Latin. For instance, ι is long in $\iota\eta\mu\iota$ before η , in $\alpha\iota\kappa\iota\alpha$ before α , in $\delta\iota\omicron\varsigma$ before \omicron ; υ is long before ω in $\iota\omega$, before ϵ in $\iota\epsilon\rho\acute{o}\varsigma$.

29. A long vowel or diphthong at the end of a word must not be followed by a word beginning with a long vowel or

diphthong, as in the *Iliad*. A long vowel before οὐ sometimes merges into one sound with οὔ; as *μὴ οὐ, ἐπεὶ οὐ*.

30. A long vowel or diphthong followed by a word beginning with a short vowel occasions that initial vowel to be elided. This is called Prodelision. Thus in

ὀργῆς τε τραχύτητα μὴ ἴπλησσε μοι. *ÆSCH. Prom. 80.*

the initial ε of *ἐπὶπλησσε* is cut off or absorbed by the final η of *μὴ*. Similarly in

τίς ἄλλος ἢ γὰρ παντελῶς διόρισεν (γὰρ for ἐγώ). ÆSCH. Pr. 448.
θέλει· σὺ δ', ὦ παῖ, μὴ ἴπολακτίσης λέχος. Ibid. 654.
ψεύδει γὰρ ἢ πίνουα τὴν γνώμην, ἐπεὶ. SOPH. Ant. 389.
φήσεις μετασχεῖν, ἢ ἔξομει τὸ μὴ εἰδέναι; Ibid. 535.

for *ἀπολακτίσης, ἐπίνουα, ἔξομει* respectively.

31. But *καὶ* and *τοι* often combine, by crasis, with the initial vowel of the following word: thus *τοι* coalesces with the α of *ἄρα* in

οὐ τᾶρα Τρωσὶν ἀλλὰ σοὶ μαχούμεθα. *SOPH. Philoct. 1253.*

so *κάλγεινῶς* for *καὶ ἀλγεινῶς*, *καὶ αὐτὸς* for *καὶ αὐτὸς*, *κοῦ* for *καὶ οὐ*, *κεῖ* for *καὶ εἰ*, *κᾶτα* for *καὶ εἰτά*. I is not subscribed unless there is an ι in the syllable with which *καὶ* forms the crasis.

32. A short final vowel before a word beginning with a vowel is elided, if it be α, ε, or ο; very rarely elided if it be the ι of a dative singular; and never elided if it be the ι of a dative plural, or of the preposition *περὶ*, nor if it be υ. Υ, therefore, or ι of a plural dative, or of *περὶ*, cannot close a word followed by a word beginning with a vowel; and in this respect they resemble the long vowels. We find α elided in

<i>οἱ ἔργα,</i>	<i>SOPH. Electr. 750.</i>	when a neuter plural.
<i>γυνῶναι φίλων ἰδόντ' ἄν,</i>	<i>Ibid. 756.</i>	when accus. sing.
<i>ἔστηκα δ' ἐνθ' ἔπαισ' ἐπ',</i>	<i>ÆSCH. Agam. 1027.</i>	when 1st person.
<i>ἄνασσ' Ἀθάνα,</i>	<i>Eum. 226.</i>	when voc. sing. fem.
<i>καῖτοι τό γ' αἰνιγμ' οὐχι,</i>	<i>SOPH. Œd. Tyr. 393.</i>	when nom. sing. neut.
<i>ὣ ἐξ,</i>	<i>Ibid. 1454.</i>	when a particle.

ο elided in

<i>σαφῶς ἐπίστασ' Ἴόνιος,</i>	<i>ÆSCH. Prom. 840.</i>	when 2nd person.
<i>... ἔφθιθ' οὗτος οὐ καλῶς,</i>	<i>Eum. 436.</i>	when 3rd person.
<i>πῶς τοῦτ' ἔλεξας,</i>	<i>Pers. 779.</i>	when neut. accus.
<i>τρέφων δ' ἅτα,</i>	<i>SOPH. Antig. 533.</i>	when dual accus.

ι elided in

καὶ δὴ μεθίημι, εἴ τι δὴ,	SOPH. <i>Philoct.</i> 818.	when 1st person.
... δίδωσ' ἐκὼν,	Ibid. 1341.	when 3rd person.
ὕπαντιάζειν παῖδ' ἐμῷ,	ÆSCH. <i>Pers.</i> 836.	when dat. sing. (rare).
... γῆς ἐπ' ἐσχατοῖς ὁροῖς,	<i>Prom.</i> 669.	when preposition.

Elision of ι does not take place when it is the final of a nominative or accusative; as, μέλι, τι, ἄχαρι.

Examples of ε elided are of continual occurrence.

33. The article forms a crasis with the initial short vowel of the following word; for instance, ὁ with ἐπιτιμητῆς in

ὡς οὐπιτιμητῆς γε τῶν ἔργων βαρύς. ÆSCH. *Prom.* 77.

So τὰμ' ἔπη for τὰ ἐμὰ, τοῦμόν δέμας for τὸ ἐμόν, τᾶνδον for τὰ ἔδον, τοῦπιόντος for τοῦ ἐπιόντος.

When the initial vowel is aspirated, the τ of the article in the crasis becomes θ; as θατέρῳ for τῷ ἐτέρῳ in

δυοῖν λόγοις σε θατέρῳ δωρήσομαι. ÆSCH. *Prom.* 778.

Similarly, θημέρα for τῇ ἡμέρᾳ, χῶ for καὶ ὁ, χῶτι for καὶ ὅτι, χῶπως for καὶ ὅπως.

34. Every contraction by crasis lengthens the syllable on which it falls. Thus, from τίμαε, τιμά; from ἀέκων, ᾤκων; from γέραα, γέρα; from τὰ ἀγαθὰ, τᾶγαθά; from τὰ ἀναλώματα, τᾶναλώματα. But a contraction from syncope, or the mere removal of a syllable without blending two vowels, is not necessarily long.

35. εω in the genitive is often one syllable.

οὐ μοι τὰ Γύγεια τοῦ πολυχρύσου μέλει.	ARCHILOCHUS.
ὅστις φυλάσσει πρῶτος ἐν πρύμνῃ πόλεως.	ÆSCH. <i>Sept.</i> 2.
μή μοι τι θήσεως τῶνδε μηνύσης τόκῳ.	EUR. <i>Hipp.</i> 520.
σάρκες δ' ἀπ' ὀστέων ὥστε πεύκινον δάκρυ.	<i>Med.</i> 1200.

μη οὐ often forms one syllable, as also ῆ οὐ, and similarly other words.

τί δῆτα μέλλεις μή οὐ γεγωνίσκειν τὸ πᾶν;	ÆSCH. <i>Prom.</i> 630.
... οὐκ ἀνέξομαι τὸ μή οὐ.	<i>Eum.</i> 874.
ἐπειθες, ἢ οὐκ ἐπειθες, ὥς χρεῖη μ' ἐπί.	SOPH. <i>Ced. Tyr.</i> 555.
ἐπεὶ οὐκ ἀκούεις ὅξεν τῶν ἐμῶν λόγων.	ÆSCH. <i>Suppl.</i> 884.
ἐγὼ οὐτ' ἄναδρον τήνδε τὴν πόλιν λέγων.	SOPH. <i>Ced. Col.</i> 943.
βεῶν ἀγόντων, οἷς ἐγὼ οὐδὲ τὴν πατρός.	Ibid. 1002.

The words θεοῦ, θεοί, θεῶν, θεοὺς, often are used as monosyllables; as in

..... θεοῦ δὲ καὶ μητὴρ ἔφυε.	ÆSCH. Pers. 153.
ὦ θεοὶ πατῶροι, συγγένεσθέ γ' ἀλλὰ νῦν.	SOPH. Electr. 411.
παῖδας, γυναῖκας, θεῶν τε πατρώων ἔδη.	ÆSCH. Pers. 404.
μή νυν ἀτίμα θεοὺς, θεοῖς σεσωσμένους.	SOPH. Aj. 1129.

36. The concurrence of vowels is prevented by adding *ν* to the final *ι* of a dative plural, and to the final *ε* or *ι* of the third person singular or plural of a verb; also to several adverbs, as ὅπισθε, πρόσθε. These finals, even when a consonant follows them, may take *ν*; and when the final is required to be long, they must take it, if the consonant be a smooth or aspirate mute followed by a liquid, or a middle mute followed by *ρ*. A verse cannot end with the words παρέδωκε τρέφειν: *ν* must be attached, so that δωκεν may be a spondee; which it is not while δωκε, as *τρ* does not lengthen the preceding syllable. In certain words, instead of *ν*, *σ* or *κ* is subjoined, for the prevention of hiatus, as μέχρι or μέχρις, οὕτω or οὕτως, according as the word precedes one beginning with a consonant or vowel; and οὐ or οὐκ, οὐχ, on the same principle.

37. In composition, syllables retain the quantity of the simple words; thus, from σύν, συνειδώς, from πάλαι, πάλαιγενής.

The prepositions, except ἐξ and εἰς, a privative or intensive, the neuters of adjectives in *υ*, the numerals δι and τρι, and ἄλι, ἀγχι, ἄρτι, δα, δυς, ζα, ἡμι, καλλι, and παν, have their final syllable short in the compound, unless it is necessarily lengthened, being followed by two such consonants as will not suffer a vowel to stand short before them, namely, two mutes, or a middle mute with any liquid except *ρ* after it: thus, ἀλίτυπος, ἀρτίφρων, δάφουινος, διπαλτος, δυσάλγητος, ζᾶπληθής, ἡμιδουλος, καλλίφεγγής, πᾶνωλῆς, τριδουλος, αὔπνος, ἀναίτιος, ἐπίτροπος, ὑπόγραφῆ, πολυχρυσος, ὀξύθηκτος, ὠκύπετής. Occasionally, though rarely, the syllable of juncture is lengthened before a smooth or aspirate mute and liquid, as in

οὐχ ἡδ' ἄνασσα τῶν πολυχρύσων Φρυγῶν; EURIP. Hec. 492.

38. The compound epithets of the Iliad and Odyssey are considered not admissible into iambic metre, unless they occur also in the dialogue of tragedy: and the same ex-

clusion extends to such of the compound epithets of the choral odes in tragedies as are not found in the iambic systems. Ἀτάσθαλος, ῥοδοδάκτυλος, κορυθαίολος of Homer, ἐλεδερνῆς, πεδιοπλόκτυπος, ἀκριτόφυρτος of Æschylus, are instances of words to which this exclusion applies.

39. Derived words follow the quantity of their primitives: thus, from φίλος come φιλεῖν, φιλία, φίλημα, φίλητέον, and from νίκη come νικᾶν, νικητέον, νικητήριον, νικηφόρος, ἀνικητος. But the particular part, case, or tense of the primitive word from which the derivative immediately flows, must be noted. The tenses of verbs often differ in quantity; and impart opposite quantities to their derivatives; as, from φεύγω, φευκτέος, and φύγη, the former long in the first syllable, from the disused perfect passive; the other short, as being immediately deduced from the second aorist.

From πῦρ we have πῦρ, through the genitive πῦρός.

- κρίνω — κρίσις and κρίτης, through the perf pass.
- λῦω — λύσις and λυτήριος, through λελῦσαι, λελύται.
- δίδωμι — δόσις and δότηρ.
- φράζω — φράδῃ, through the aorist ἔφραδον.
- φαίνω — φάνερὸς, through ἐφάνην.
- μείρω — μέρος, and μόρος.
- δέρω — δράκων, through ἔδρακον.

40. There is frequently a derivative as if from the perfect passive, first person, in μα, genitive ματος, or μη, μης, but with a long vowel preceding μα; while the corresponding derivatives from the second and third persons of the perfect passive have the corresponding syllable short. Thus,

- φήμη, but φᾶσις, πρόφᾶσις, φατέον.
- κρίμα, — κρίσις, κρίτης.
- σύστημα, — συστάσις, ἐπιστάτης.
- τετραβάμων, — βάσις, ναυβάτης.
- ἀνάθημα, — θέσις, θετέον, σύνθετος.

41. Similarly from a verb with a short vowel in the penult is often derived one with a long vowel: thus, from

- στρέφω comes στρωφάω, through ἔστροφα.
- νέμω — νωμάω, — νένομα.
- τρέπω — τρωπάω, — τέτροπα.

Hitherto our proofs by instances have always been derived from tragedies. We shall now occasionally employ passages from Homer, but only to establish the shortness of syllables; in which he is a safe guide, as syllables that are short with him are also short in tragedy. On the other hand, a syllable that is long in comedy may be relied upon as long in tragedy. The reverse of these propositions is not true: a syllable that is long in Homer is often short in tragedy, as the penults of *καλός*, *ἴσος*, *φθίνω*; and finals in the *Iliad* are continually lengthened, for reasons not admissible in the iambic metre.

42. Nouns imparisyllabic ending in a vowel have their increment short:

ἀδελφε, κάμει παρακαλῶν ἐς δάκρυα.	EUR. <i>Iph. Aut.</i> 497.
τί σοι μέτεστι τοῦδε πράγματος; λέγε.	ÆSCH. <i>Eum.</i> 545.
θύρσων γλυκεῖαι μέλιτος ἔσταζον βοά.	EUR. <i>Bacch.</i> 711.

43. Nouns in *αν*, *ιν*, *υν*, have their increment long:

πιθεῖν Τιτᾶνας Οὐρανοῦ τε καὶ χθονός.	ÆSCH. <i>Prom.</i> 205.
ἄκταις ἐπὶ ῥηγμῖσιν ἀξένου πόρου.	EUR. <i>Iph. Taur.</i> 253.
Φόρκυνος θυγάτηρ ἄλδς ἀτρυγέτοιο μέδοντος.	ODYSS. i. 72.

But the neuter of an adjective follows the masculine: thus, *μέλαν* and *τάλαν* give *μέλᾱνος*, *τάλᾱνος*, following the quantity of the increment in *μέλας*, *τάλας*.

44. Nouns in *αξ*, *ιξ*, *υξ*, when their genitives are formed in *κος* or *χος*, are short in the increment.

τήνδ' ἐκ μελαίνης ἀμφιβάλλομαι τρίχα.	SOPH. <i>Ant.</i> 1093.
ὦ πιστὰ πιστῶν ἡλίκες θ' ἤβης ἐμῆς	ÆSCH. <i>Pers.</i> 667.
... ἐν Φθίῃ ἐριβῶλακι βοωτιανείρῃ.	ILIAD. i. 155.
γαμψωνύχων τε πτῆσιν οἰωνῶν σκεθρῶς.	ÆSCH. <i>Prom.</i> 486.
γανῆ σπορητὸς κάλυκος ἐν λοχεύμασιν.	Agam. 1365.

The most important exceptions are *θῶρᾱκος*, *οἰᾱκος*, *φένᾱκος*, *φοίνικος*, *Φοίνικος*, *κῆρῡκος*.

But nouns in *ιξ* having their genitive in *γος*, have the increment long:

μάστιγι θεῖα γῆν πρὸ γῆς ἐλαύνομαι.	ÆSCH. <i>Prom.</i> 685.
ἔσθλοι, τεττίγεσσιν εὐκότες, οἳ τε καθ' ὅλην.	ILIAD. iii. 151.

while those in *υξ*, *υγος*, are generally short:

ἀλλ' ὃ φαεινὰς οὐρανοῦ ναίων πτύχας.	EUR. <i>Phæn.</i> 84.
ζωστήρι πισθείς ἱππικῶν ἐξ ἀντύγων.	SOPH. <i>Aj.</i> 1030.
πρῶτον μὲν ὀρόφῳ πτέρυγα περιβάλλει πέπλων.	EUR. <i>Ion</i> 1157.

45. Nouns in *ap* and *up* have their increment short :

μακάρων ἐς αἶαν σὸν καθιδρύσει βίον.	EUR. <i>Bacch.</i> 1339.
στένοντες, οὐ λαχόντες, ἡμᾶτος μέρος.	ÆSCH. <i>Ag.</i> 543.
ποταμοὶ πῦρὸς δάπτοντες ἀγρίαις γνάθοις.	Prom. 368.

But *Kār*, *ψār*, *φρέαρ*, *κέρας*, make *Kāros*, *ψāròs*, *φρέατος*, *κέρατος* :

δράσω τὰδ'. ἐν τῷ Καρὶ κινδυνεύσομεν.	EUR. <i>Cycl.</i> 650.
ἐκ τῶν φρεᾶτων τοὺς κάδους ξυλλαμβάνειν.	ARISTOPH. <i>Eccl.</i> 1005.
καὶ σὺ κέρατε κρατὶ προσπεφυκέναι.	EUR. <i>Bacch.</i> 919.

46. Words in *as*, *is*, *us*, forming the genitive in *δος*, *τος*, or *ος*, preceded by a vowel, have their increment short : *as*, *πόλιος*, *εἰδός*, *χάρϊτος*.

ῥάκου ἐχουσαι κερκίδ' Ἡδῶνης χερός.	EUR. <i>Hec.</i> 1135.
Σκύθας ἀφίξη νομάδες, οἱ πλεκτὰς στεγὰς.	ÆSCH. <i>Prom.</i> 711.
ἄλλαι δὲ κάμακα Θρηκίαν θεώμεναι.	EUR. <i>Hec.</i> 1137.
φίλας χάριτας ἔδωκα κἀντεδεξάμην.	<i>Iph. Aul.</i> 1222.
μὰ θ' ἱρὰ κύματ', ἰχθύων τε πᾶν γένος.	<i>Cycl.</i> 263.
τιθεῖσα λευκὸν ὄνυχα διὰ παρηίδων.	<i>Orest.</i> 951.

The most important exceptions are *βαλβίς*, *κηλίς*, *κημῖς*, *κληίς*, *κρηπίς*, *σφραγίς*.

But words in *as*, *is*, *us*, making the genitive in *vos* or *θος*, have their increment long :

ἔκραϊς ὑπὸ ρηγμῖσιν ἀξένου πόρου.	EUR. <i>Iph. Taur.</i> 254.
ὄρνιθος ὄρνις πῶς ἂν ἀγνεύοι φαγών;	ÆSCH. <i>Suppl.</i> 223.

But *κορύθος*, *ταλᾶνος*, *μελᾶνος*, *τῖνος*, *κύνος*, are exceptions.

47. Words ending in *ψ* have their increment short :

κοινωνὸν εἶναι χερνίβων, πολλῶν μέτα.	ÆSCH. <i>Ag.</i> 1007.
ἀργεστᾶο Νότοιο βαθείη λαίλαπι τύπτων.	ILIAD. xi. 306.

But *ᾰψ*, *ρῖψ*, and *γῦψ*, are exceptions :

μὴ κέρα ἴπες ἔδοιεν . . .	ODYSS. xxi. 21.
φράξε δέ μιν ῥίπεσσι διαμπερὲς οἰσύνῃσι.	Ibid. v. 256.
δισσοὶ λαβόντες γῦπες, ὃ δὲ κεκλημένος.	EUR. <i>Androm.</i> 75.

48. The dative plural follows the quantity of the dative singular, *στρέψαντι* *στρεψᾶσι*, *κληῖδι* *κληῖσι*, *κεράτι* *κεράσι*, *δρυῖ* *δρυῖσι*, *πατέρι* *πατράσι*. To the parisyllabic plural datives, *ι* or *υ* may be attached at pleasure.

49. In the comparative and superlative of adjectives, the general rule is, that *τερος* and *τατος* are attached by a long syllable to the root of an adjective whose penult is short, and by a short one to one whose penult is long, as *πρόθυμος*, *προθυμότητος*, but *ἀδίκος*, *ἀδικιώτατος*. But this rule does not hold in the case of adjectives that end in *ς*; these have the syllable before *τερος* or *τατος* always short, whether the syllable preceding it is long or short: thus, from *γλυκὺς*, *γλυκύτατος*, and from *θῆλυς*, *θηλύτερος*.

γλυκύτατά φασι τὰ κρέα τοὺς ξένους φορεῖν. EUR. *Cycl.* 126.

where the first two feet cannot be an iambus and a tribrach, for the penult of *φασὶ* is long (see 51): they are therefore a tribrach and an iambus. Again,

θηλύτεραι δὲ γυναῖκες ἐνὶ μεγάροισιν ἐκάσθη. ILLAD. viii. 520.

50. The Attic comparatives in *ων* are long in the penult:

κἀκίον ὅστις ἐκτριβήσεται ποτε.

SOPH. *Œd. Tyr.* 428.

μηδ' Ὀρφέως κάλλιον ὑμῆσαι μέλος.

EUR. *Med.* 543.

51. In verbs, it may be observed that the penult of a third person plural in *σι* is long, in *σαν* generally short, if the vowel is a doubtful one, *φᾶσι* *ἔφᾶσαν*, *ζεύγνυσι* *ἐζεύγνυσαν*.

τεθνᾶσιν, τιμὴν δὲ λελόγγῃσ' ἴσα θεοῖσι.

ODYSS. xi. 302.

ὥς φᾶσαν, οἳ μιν ἴδοντο πονεύμενον, οὐ γὰρ ἔγωγε

ἦντησ' οὐδὲ ἴδον· περὶ δ' ἄλλων φᾶσι γενέσθαι.

ILLAD. iv. 374.

52. The second aorists, and tenses derived from them, have the doubtful vowel short, as *ἔλιπον*, *ἔφᾶν*, *ἔδρακον*, *ἔφῦγον*, *ἐπλάγην*, *φᾶν* *ἴσομαι*, *φᾶνεις*, *φᾶνῆναι*; except the perfect middle, which often lengthens the vowel, as *πέπραγα*, *μέμῡκα*.

53. Futures in *ψω* and *ξω*, and those in *ησω*, *ωσω*, *εσω*, *οσω*, point out the quantity of their penult at once. In cases of a doubtful vowel, it may be observed, that when a characteristic (or letter before *ω*) is a liquid, the penult is short, as *φᾶνῶ*, *πᾶλῶ*, *ᾠῶ*, from *φαίνω*, *πᾶλλω*, *αἶρω*. When the characteristic is *σ* arising from a double letter in the present, the penult is short, as *πλάσσω*, *φράσσω*, *ἀρπάσσω*, *πειράσσω*, from *πλάττω*, *φράζω*, *ἀρπάζω*, *πειράζω*.

But when the characteristic is *σ* arising from *δ*, *θ*, or *τ*, the penult of the future follows that of the present, as *ᾠσω* from *ᾠδω*, *ἀνῶσω* from *ἀνῶτω*, *βρίσω* from *βρίθω*.

54. Ραω and αω preceded by a vowel, give the future long, as δρᾶσω from δράω, θεᾶσομαι from θεάομαι, ἔᾶσω from ἔάω.

εἰ δέιν' ἔδρᾶσας, δεινὰ καὶ παθεῖν σέ δεῖ
ἀλλ' οὐκ ἔᾶσει τοῦτό γ' ἡ δίκη σ', ἐπεὶ.

But in general ασω has a short, as in γελάσω, πελάσω, κλάσω, θλάσω, δαμάσω, σπάσω, πάσω, σκεδάσω, of which many in the Iliad have their σ doubled, which is a sure sign of a short penult in the regular form of the future or aorist:

θλάσσε δὲ οἱ κοτυλῆν
πάσσε δ' ἄλδς θείοιο
σπασσάμενος ξίφος δ' ἐξ
. . . ἑδάμασσε δέ μιν μεμαῶτα.

ισω from ιω has ι long, as in τῖσω, χρίσω, μηνῖσω.

κεῖνος δὲ τῖσει τήνδε κοῦκ ἔλλην δίκην. SOPH. *Aj.* 113.

νσω from νω also lengthens the penult generally, as in λῦσω, φῦσω, μηνῦσω, ῥῦσομαι, δῦσω, θῦσω, δακρῦσω.

. . . γονεύσιν, οἳ σ' ἔφῦσαν, ἔμφρονες. SOPH. *Oed. Tyr.* 436.
δῦσετο δ' ἥελιος . . . (Hex.)
. . . λῦσε δὲ γυῖα. (Hex.)

Yet we find κῦσω, πτῦσω, μῦσω.

ἀλλὰ πτῦσας ὥσει τε δυσμενῇ μέθες. SOPH. *Ant.* 657.
ἡ δ' ἐξ ἀναύδου καὶ μῦσαντος ὄμματος. EUR. *Med.* 1133.
. . . τὸν φθόνον δὲ πρόσκυσον. SOPH. *Phil.* 776.

55. The perfects follow the futures, except when the vowel of the future is merely lengthened by position; thus, γράψω, γέγραφα, from γράφω. A few deviate, as λέλυμαι from λῦσω. The aorist and its derivatives follow the future, except when the final ω is preceded by a liquid; when the quantity of the present is restored, as in κλίνω, κλινῶ, ἐκλίνα; ἀμύνω, ἀμυνῶ, ἤμυνα.

56. The reduplication of verbs in μι is short: the ι prefixed when reduplication cannot take place is long: τίθεις, δίδους, but ιεῖς, μεθίημι.

ἐνταῦθα δὲ σε Ζεὺς τίθησιν ἔμφρονα. ÆSCH. *Prom.* 850.
λαβεῖν ἀμείνους εἰσὶν ἢ μεθιέναι. PERS. 676.

57. In verbs in *μι*, the syllable before the personal terminations, *μι, σι, μαι, μεν, μεθα, &c.* is short, except in the first and third persons singular and third plural of the present active, and in the subjunctive mood. Thus *ζειγνῦμι, ζειγνῦσι*, but *ἐζειγνῦμεν, ζειγνῦμαι; ἰσᾶτε, ἰσᾶται*. Except in tenses dissyllable in the first person, as *ἔφῦμεν, ἔδωτε*, from *ἔφυν, ἔδυν*.

λυσσῶντι δ' αὐτῷ δαιμόνων δεικνύσι τις.	SOPH. <i>Ced Tyr.</i> 1258.
δεικνῦμι δ', ὃν γὰρ ὅμοσ' οὐκ ἐψευσάμην.	<i>Ced. Col.</i> 1145.
σήμαιν', ὃ δ' αἰεὶ τῷ πτόντι δεικνύτω.	<i>Ibid.</i> 1532.
ἀκάλυπτον οὕτω δεικνύναι, τὸ μήτε γῆ.	<i>Ced. Tyr.</i> 1428.
τοῦ πλοῖον παρόντος, ἥνικ' ὥλλυτο.	<i>Electr.</i> 927.
ἐμφῦτε τῷ φύσαντι, κἀναπαύσατον.	<i>Ced. Col.</i> 1113.
καὶ τῇδε φύναι χατέρῃ, σφῶν δ' οὖν ἐγώ.	<i>Ibid.</i> 1444.
τοῖωδ' ἐφῦτην· αἶδε γὰρ τὰδ' οὐκ ἔδρων.	<i>Ibid.</i> 1379.
ἔφῦμεν, ὥς πρὸς ἄνδρας οὐ μαχουμένα.	<i>Ant.</i> 62.

58. Final *a* is short, as in *ἄνασσᾶ, παῦλᾶ, σῶμᾶ, σόματᾶ, χεῖρᾶ, ἐπραζᾶ, πέπραγα, θαμᾶ, μετᾶ, ἱνᾶ*.

ἄνασσᾶ, νῦν σοι τέρψις ἐμφανῆς κυρεῖ.	SOPH. <i>Tr.</i> 291.
καίτοι τὸ μὲν ζήτημᾶ τοῦ πέμψαντος ἦν.	<i>Ced. R.</i> 278.
*Ἥλιος ἄναγνᾶ μητρὸς ἐργᾶ τῆς ἐμῆς.	ÆSCH. <i>Choeph.</i> 880.
. . . χεῖρᾶ δ' οὐ βραδύνεται.	<i>S. T.</i> 605.
πέπονθᾶ, Θησεῦ, δεινᾶ πρὸς κακοῖς κακά.	SOPH. <i>Ced. Col.</i> 595.
τί δῆτᾶ πρὸς ταῦτ' ἄλοχος ἰσχυρᾶ Διός;	ÆSCH. <i>Suppl.</i> 299.

59. But *a* is long in the nominative singular when it is preceded by *ρ* (except *ᾄγχυρᾶ, γέφυρᾶ*); as, *χωρᾶ, κάρᾶ*:

εἰ δ' αἰθ', ὃ μὴ γένοιτο, συμφορᾶ τύχοι.	ÆSCH. <i>S. T.</i> 5.
παίσας κάρᾶ θῶνξεν· ἐν δ' ἐρειπίοις.	SOPH. <i>Aj.</i> 308.
τέχνη δ' ἀνάγκης ἀσθενεστέρᾶ μακρῷ.	ÆSCH. <i>Prom.</i> 512.

unless *ρ* be preceded by a diphthong, in which case the final is short:

οὐκ ἔστι ταῦτα· πεῖρᾶ τις ζητητέα.	SOPH. <i>Aj.</i> 470.
οὐ ταῦτα ταύτη μοῖρᾶ πω τελεσφόρος.	ÆSCH. <i>Prom.</i> 411.

60. Again, *a* is long in the nominative singular when preceded by a vowel: thus, *ἀνιά, θείᾶ, Τροιά, δουλείᾶ*.

Κράτος, Βιά τε, σφῶν μὲν ἐντολῇ Διός.	ÆSCH. <i>Prom.</i> 12.
χροῖαν γὰρ ἀλλάξασα, λεχρίᾳ πάλιν.	EUB. <i>Med.</i> 1168.
ἀλλ' εἴ' ὀπλίζου, καρδίᾳ· εἰ μέλλομεν;	<i>Ibid.</i> 1212.

If, however, the syllable preceding *a* be *ει* or *οι*, derived from words ending in *ης* or *ους*, as ἀλήθειᾶ from ἀληθής, ἐγκρατεῖᾶ from ἐγκρατής, then final *a* is short :

. . . οὐ γὰρ ἡὐσέβειᾶ συνθνήσκει βροτοῖς. SOPH. Ph. 1443.
ψεύδει γὰρ ἡ πῖνοιᾶ τὴν γνώμην, ἐπεὶ. ANT. 389.

otherwise, *οια* has the final syllable long :

ἃ μὲν γὰρ ἐξείρηκας, ἄγνοιᾶ μ' ἔχει. TRACH. 350.

61. Final *a* is also short, though preceded by a vowel, in the nominative singular feminine of an adjective, when that feminine is longer by a syllable than its masculine nominative: thus, from εἰς, μιᾶ, from ταχὺς, ταχεῖᾶ, and similarly from ἱερεὺς, ἱερεῖᾶ.

οἷτοι ταχεῖᾶ ναυτικοῦ στρατοῦ στολή. ÆSCH. Suppl. 745.
εἶχον ἐπημοιβοί, μιᾶ δὲ κληῖς ἐπαθήρει. ILIAD. xii. 456.
Κύπριδος ἦν ἱερεῖᾶ, γάμων δ' ἀδίδακτος ἐοῦσα. PSEUDO-MUSÆUS.

62. *ea* in an accusative singular, from a nominative in *eus*, has *a* long, βασιλέᾶ, Θησεῖᾶ, Ἀχαιλέᾶ.

δέξασθε κόσμῳ βασιλέᾶ, πολλῷ χρόνῳ. ÆSCH. Ag. 521.
σίτοις καπῆλευ, Ὀρφέᾶ τ' ἄνακτ' ἔχων. EUR. Hipp. 953.

63. *a* in dual nominatives is long, κριτᾶ, μούσᾶ ; and in the adverb πέρα.

βροτοῖσι τιμὰς ἔπασσας περᾶ δίκης. ÆSCH. Prom. 30.
νῦν δ' αὖ μόνᾶ δὴ νῶ λελειμμένα σκόπει. SOPH. Ant. 58.

64. *i* final is short, τί, μέλι, καλοῖσι, χειρί, χερσὶ, ῥήγνυμι, τίθησι, λύνουσι, μεχρί, ἐπὶ.

τῶνδ' εἴ τί σοι ψελλόν τε καὶ δυσεύρετον. ÆSCH. Prom. 816.
ἐπαφῶν ἀταρβεῖ χειρὶ καὶ θιγῶν μόνον. Ibid. 851.
αἰσχιστον εἶναι φημί συνθέτους λόγους. Ibid. 686.
τίθησιν, χῆ μὲν τῇδ' ἐπυργούτο στολῇ. Pers. 192.
ἡμεῖς γὰρ ἄγνοι τοῦπὶ τήνδε τὴν κόρην. SOPH. Ant. 889.

65. *u* is short at the end of a word, σὺ, ταχὺ, δάκρυ.

ὃ πῦρ σὺ, καὶ πᾶν δαῖμα καὶ πανουργίας. SOPH. Phil. 927.
ἐπεὶ οὐκ ἀκούεις δὲ τῶν ἐμῶν λόγων. ÆSCH. Suppl. 884.

But every person of a verb in *υμι* that ends in *υ* is long :
ἔφῦ, ζεύγνῦ.

*φεῦ φεῦ· τίς οὐτω δυστυχῆς ἔφῦ γυνή ;
 δεσμῶν ἀραγμὸν ἰππικῶν ἔδῦ φόβος.*

*EURIP. Hec. 785.
 Rhes. 569.*

66. Final *αν* is short : *μέγαν, μέλαν, Δυσαν, ἔφασαν, ἄν, ὄταν.*

*τήνδ' εὖρ' ἐν μεγάρῳ, ἥ δὲ μέγαν ἰστὸν ὄφαινε.
 ὡς εἶδεν μέλαν αἷμα καταρρέον ἐξ ὤτειλῆς.
 θεοῖσι τοῦτο δόξαν ὡς σαφῶς λέγω.
 ἔπαισαν ἄλμην βρύχιον ἐκ κελεύσματος.
 ἔχοντ' ἄν εἴη δαίμοσιν πρὸς ἡδονήν.*

*ILIAD. iii. 125.
 Ibid. iv. 149.
 EUR. Fr. Dict. iv.
 ÆSCH. Pers. 397.
 Prom. 492.*

67. But accusatives singular from nominatives in *α* follow the quantity of their nominatives : thus we have *διαφθοράν, πυράν, θεῖν, ἀνιάν, Τροίαν, δουλείαν* ; but *ἀνασσάν, παῦλάν, πείραν, μοῖραν, ἀλήθειαν, ἄνοιαν, μίαν, ταχειῖαν*. Thus

*ἀλλ' ὦν δέδωκ' εὐνοϊάν ἐξηγουμένους.
 ἂ καὶ σὲ τὴν ἄνασσάν ἐλπίσιν λέγω.
 πρῶτον μὲν εὐσέβειαν ἐκ πατρὸς κάτω.
 ἐξιστορῆσαι μοῖραν, ἐν χρεῖα τύχης.
 βαρὺς τε, καὶ βαρεῖαν ὁ ξένος φάτιν.
 Τροίαν Ἀχαιοὶ τῇδ' ἔχουσ' ἐν ἡμέρᾳ.
 τόξων ἐμῶν μνημεῖα πρὸς πυράν ἐμήν.*

*ÆSCH. Prom. 444.
 SOPH. Tr. 138.
 El. 968.
 ÆSCH. S. T. 488.
 SOPH. Ph. 1045.
 ÆSCH. Ag. 311.
 SOPH. Phil. 1432.*

Nominatives in *αν* are long, *παιάν, Τιτάν, Ἀκαρνάν.*

*Τίτᾱν ἐπῶρτο τοῦ πρὶν ἐμφοβότερος.
 σαφεῖ δὲ μύθῳ πᾶν ὑπερ προσχρήσετε.*

*ÆSCH. Frag. Epic.
 Prom. 641.*

68. Adverbs in *αν* are long, *λίαν, πέραν, ἄγαν*, except compounds of *πᾶν* or *ἄν*, as *πάμπαν, ὄταν*.

*ὁ κόμπος, ἀλλὰ καὶ λίαν εἰρημένος.
 ὡς πρὸς τί πιστὶν τήνδ' ἄγαν ἐπιστρέφεις ;*

*ÆSCH. Prom. 1033.
 SOPH. Trach. 1184.*

69. *ιν* final is short, *πόλιν, τίθησιν, χερσίν, πρὶν, ἐμπαλιν, μῖν, νῖν.*

*αὐτῷ τ' ἄνακτι πιστὶν ἐν πρώτοις ἀεί.
 ἐνταῦθα δὴ σε Ζεὺς τίθησιν ἐμφρονα.
 τοιοῖσδε μέντοι καὶ πρὶν αὐθαδίσμασιν.*

*ÆSCH. Pers. 435.
 Prom. 848.
 Ibid. 967.*

But nominatives singular are long, *θιν, ριν, ῥηγμῖν, ὠδιν, Τρηχίν.*

ἡμῖν and ὑμῖν are also long in the final, though Sophocles shortens them frequently.

70. Final νν is short, πολὺν, ταχὺν, σὺν, τοιῶν, νῦν, affirmative (but νῦν, now).

εἰ σ' ὑψεται τις θῆλυν δντ', οὐκ αἰνέσει.
σιγῶ, σὺν ἄλλοις πείσομαι τὸ μόρσιμον.
δρα νῦν, εἰ σοι ταῦτ' ἔρωγα φαίνεται.

EUR. *Herc. Fur.* 1412.
ÆSCH. *S. T.* 245.
Prom. 999.

Yet νν is long in the nominative singular, as μόσσυν, Φόρκυν; and in the accusatives of words that have their genitive in νος: thus, χέλυσ, χέλυσος, χέλυν; ἰσχὺς, ἰσχύος, ἰσχύν.

ἰσχύν ἅπασαν τῇδε προσθέσθαι πόλει.

EUR. *Heracl.* 158.

But see farther, under the termination υς.

Persons of verbs in νμι have νν final long, ἔφυν, ἐξεύγνυν.

βίᾳ πολιτῶν δρᾶν ἔφυν ἀμήχανος.

SOPH. *Ant.* 79.

But the neuter of the participle is short. In fact, ν and α in verbs in μι follow the quantity of the analogous syllables in τίθημι and δίδωμι.

71. αρ is short, except Κᾶρ, ψᾶρ; as μάκᾶρ, ἡμᾶρ.

ἦν δ' ἡμᾶρ ἦδη δεύτερον πλεοντί μοι.
ὦ μάκᾶρ Ἀτρείδῃ, μοιρηγενὲς, δλβιδάιμον.

SOPH. *Philoct.* 354.
ILIAD. iii. 182.

72. υρ is long, πῦρ, μάρτυρ.

πρὸς τοῖσδε μέντοι πῦρ ἐγὼ σφιν ἔπασα.

ÆSCH. *Prom.* 252.

73. ας is short, Παλλᾶς, μέγᾰς, μέλᾰς, χεῖρᾰς, ἔλυσᾰς, πέπονθᾰς, πέλᾰς, ἄτρεμᾰς.

ὦ Παλλᾶς, ὦ σάσασα τοὺς ἐμὸς δόμους.
τί δῆτ' ἂν εἴποις τοὺς γέροντας, ὡς σοφοί;
θυμὸς δὲ μέγᾰς ἐστὶ διωτρεφέος βασιλῆος.
ἐπραξᾶς ἔργον ποῖον ὃν οὐ σοι πρέπει;
πέπονθᾰς αἰκὲς πῆμ' ἀποσφαλεῖς φρενῶν.
σθένος τὸ τούτων μῖσος ἐκδείξειᾰς ἂν.
Δαιμόνι' ἄτρεμᾰς ἦσο. . . . (Hex.)

ÆSCH. *Eum.* 754.
EUR. *Androm.* 645.
ILIAD. ii. 196.
SOPH. *Ph.* 1227.
ÆSCH. *Pr.* 470.
SOPH. *El.* 348.

74. But genitives singular and accusatives plural of nouns that do not increase in the genitive are long, χώρᾰς, φιλίᾰς, λυούσᾰς; as also are accusatives plural from nominatives in εὺς, φονέᾰς, βασιλέᾰς.

ἔξω δόμων τε καὶ πατρᾶς ὠθεῖν ἐμέ.
φυγᾶς ἀφείναι παισὶ τοῖσδ' ἐμὴν χάριν.
ἔταξ' ἐφέδρους ἱππότητας ἐφ' ἱππόταις.

ÆSCH. *Prom.* 665.
EUR. *Med.* 1155.
PHÆN. 1096.

75. Also τάλᾱς, and nominatives whose genitive ends in αντος or ου, have ας long, as λύσᾱς, ἱμᾱς, ταμῖᾱς.

διέρχεται, δύστηνος, ὦ τάλᾱς ἐγώ.
σκῆψᾱς ἐλαύνει, λοιμὸς ἐχθιστος πόλιν.
ἀνὴρ δ' ἐπ' ἀνδρὶ στᾶς ἐκαρτέρει μάχῃ.
γίγας δδ' ἄλλος τοῦ πάρος λελεγμένου.

SOPH. *Philoct.* 744.
ÆD. *Tyr.* 28.
EUR. *Herac.* 837.
ÆSCH. *S. T.* 406.

76. ις final is short, as ἔρις, τίς, δίς, πολλάκις.

οὐκ ἀνδρὸς ὄρκοι πίστις, ἀλλ' ὄρκων ἀνήρ.
κέντει· τίς ἀλκή τὸν θανόντ' ἐπικτανεῖν;
ἐκατὸν δίς ἦσαν ἐπτά θ'· ὃδ' ἔχει λόγος.

ÆSCH. *Fragm.* 171.
SOPH. *Ant.* 1030.
ÆSCH. *Pers.* 343.

But the following are long :

(1) Monosyllable nominatives, λῖς, ἰς.

(2) Nouns having a double form of the nominative, in either ις or υν ; as, ἀκτίς, δελφίς.

(3) Dissyllable feminine nouns having the genitive in ἰδος, sometimes have final ις long ; as, κρηπίς, ἄψις.

(4) Words of more than two syllables, in which the two syllables preceding the last are short, and whose genitives end in ἰδος or ἰτος, have ις long ; as, ῥαφανίς.

77. Final υς is short, as ἡδύς, πέλεκυς, ἐγγύς.

οὐκ ἔστιν οὕτως ἔδύς ὥστε μ' ἐκφυγεῖν.
ὁμείς δὲ θρηνεῖτ' ἐγγύς ἐστῶτες τάφου.

EUR. *Bacch.* 452.
ÆSCH. *Pers.* 772.

But the following are long :

(1) Monosyllable nouns, ὕς, δρυς.

(2) Nominatives singular in υς that form the genitive in υος or υνος : Φορκύς, ἰσχύς.

πᾶσα γὰρ ἰσχὺς Ἀσιατογενής.
ὅς ἐκ δόμων νέκυς ἀθαρτος οἴχεται.

ÆSCH. *Pers.* 11 (Anap.).
EUR. *Phæn.* 1745.

But to this rule, and to that for υν from υος, I do not always find the Attic writers conform ; for instance, we find

ἔχει· νέα δὲ νηδὺς αὐτάρκης τέκνων.
καὶ νηδὺν ἐξαμβλοῦμεν ὥς αὐτὴ λέγει.
τέγξας ἀδιφον νηδὺν εἰς ὕπνον βαλεῖς.

ÆSCH. *Choëph.* 756.
EUR. *Andr.* 356.
CYCL. 574.

ὦ φοῖβε, ποῖ με τήνδ' ἐς ἄρκυν ἤγαγες; EUR. *Iph. Taur.* 77.
 ἡ γένυν, ἡ βελέων τι προπέμψατε. SOPH. *Phil.* 1205. (Dact. Tetr.)
 Κρέον, τί σιγῆς γῆρυν εὐφρογγον σχάσας; EUR. *Phæn.* 960.
 πρὶν δὴ δι' ὧτων γῆρυν οὐχ Ἑλληνικὴν. RHES. 294.
 μακρὰν γὰρ ἔρπει γῆρὺς, ἐμφανὲς γε μὴν. ELECTR. 754.

(3) Persons and participles of verbs in *νμι*; *ἐφῦς*, *ἐκφῦς*.

δεικνὺς ἐμαντὸν, ἦν δὲ Θηβαίων πόλις. EUR. *Bacch.* 50.
 ἔπειτα δ', ὥσπερ ἐξέφῦς, ἐλευθέρα. SOPH. *Electr.* 970.

78. The quantity of syllables, to which none of these rules applies, must be determined by a Prosodiacal Lexicon, or by the aid of the Indexes, of Beck to Euripides, and on the plan of Beck to Æschylus and Sophocles. But frequently the quantity of a syllable may be inferred from accentuation, or other circumstances. Thus, if it be remembered that *σῆτος* is circumflexed in its penult, there will be no doubt of the quantity of the middle syllable in *ἄσιτος*: and from the short middle syllable of *προθυμότητος*, the length of the vowel *υ* in *πρόθυμος*, and therefore in *θυμὸς*, *ἀθυμία*, *ἐνθυμείσθαι*, could be inferred. This method, when practicable, is recommended as far preferable to the immediate consultation of a Lexicon, which should be reserved as a last resource, when memory and judgment fail. It should not be forgotten that the first, fifth, and ninth syllables may be either long or short; and therefore a word in which the quantity of a syllable is unknown, may be introduced, if that syllable be brought into one of those places.

TROCHAIC AND ANAPÆSTIC SYSTEMS OF TRAGEDY.

79. The Trochaic verse of Tragic dialogue consists of eight feet, wanting a syllable; which were originally all trochees; but in the existing form of the metre, spondees are admitted into the even places, the second, fourth, and sixth. A tribrach, as equivalent to a trochee, is admitted into every place; and an anapæst, as equivalent to a spondee, enters the even places: so that, on the whole, the admissible feet on ordinary occasions are these:—

The first foot is a trochee or a tribrach; as are also the third, fifth, and seventh.

The second foot is a trochee, tribrach, spondee, or anapæst; as also are the fourth and sixth. Examples are,

Ἀτὰρ ἐξέσωσ' ἑμαυτὸν βραδίῳσ ἀνευ πόνου (all trochees).

δωμάτων ἦκω πρὸς ὑμᾶς Πενθέως οὐ φροντίσας (spondees in even places).

ἀλλὰ πῶς ἡλευθερώθης ἀνδρὸς ἀνοσίτου τυχῶν (tribrach in 6th place).

τῷδε περί βρόχους ἔβαλλε γόνασι καὶ χηλαῖς ποδῶν (tribrach in 2nd and 5th).

ἀδικίᾳ γ', ὦ θεοί. Μυκήναις, μὴ νθάδ' ἀνακάλει θεοὺς (tribrach in 1st and 6th).

ἀνόσιος πέφυκας. ἀλλ' οὐ πατρίδος, ὥς σὺ, πολέμιος (tribrach in 1st, 5th, and 7th).

κἀμὲ παρεκάλεις τί δράσω; τίνα δὲ πόρον ἔχω πόθεν; (tribrach in 2nd, 5th, and 6th.)

οὐδὲ φίλος οὐδεὶς γελᾷ μοι, τὰ δ' Ἀγαμέμνονος κλύεις (anapæst in 2nd).

οὐκ ἔχω βωμὸν καταφυγεῖν ἄλλον ἢ τὸ σὸν γόνυ (anapæst in 4th).

οἷ με τῶν γάμων ἀπεκάλουν ἥσσον', ἀπεκρίνω δὲ τί; (anapæst in 4th and 6th).

- 80. When a proper name contains two short syllables intercepted between two long ones, as, Ἰφιδέγεια, Ἰππολύτου, it cannot enter the verse regularly: it is allowed to be so introduced as to make any foot a dactyl, except the fourth and seventh. And the same licence is occasionally assumed in proper names which might enter regularly; such as, Πυλάδης, Ἀχελῷος. Thus we find

εἰς ἄρ' Ἰφιδέγειαν Ἑλένης νόστος ἦν πεπρωμένος

with dactyl in 2nd place,

πάντες Ἕλληνες, στρατὸς δὲ Μυρμιδόνων οὐ σοι παρὴν.

81. A tribrach in the seventh place must not be preceded by a spondee or anapæst in the sixth place: thus we might not have

νόστος πέφυκας· ἀλλ' οὐχ, ὥς σὺ, Θηβῶν πολέμιος,
nor νόστος πέφυκας· ἀλλ' οὐχ, ὥς σὺ, πατρίδος πολέμιος.

82. When the first two feet make up entire words not adhering closely, in sense and pronunciation, to the following word (as articles and prepositions adhere to the nouns to which they belong), the second foot cannot be a spondee or anapæst. Thus the line

καὶ δάμαρτα τὴν κακίστην ναυστολῶν ἐλήλυθεν

is right; but

καὶ δάμαρτας τὰς κακίστας ναυστολῶν ἐλήλυθεν

would be wrong; for the first two feet make the complete words καὶ δάμαρτας, and the second of them is a spondee. But

ἡ θανεῖν, ἡ ζῆν, ὁ μῦθος οὐ μακρὸς μακρῶν πέρι

is right; though ἡ θανεῖν, ἡ make complete words, and have the second foot a spondee; for the second ἡ coheres inseparably with ζῆν in sense and pronunciation, and thus the spondee is justifiable.

83. The fourth foot must end with the end of a word; and that word must not be an article, preposition, or other word closely adhering to the next in sense and pronunciation. Thus,

ἐννεπι|κεῖσθ' ὅ|μεις ἐ|γὼ δ', ὦν|δρες, δι' | ὅμᾱς τύπτο|μαι

cannot stand, as the fourth foot closes in the middle of the word ὦνδρες. Similarly,

εἰ δέ | που πέ|σοιεν | ἐς τὸν | ὄμον | ἐν μά|χη τι|νι

is inadmissible, because the fourth foot ends with an article.

84. When the sixth foot ends with a word, it must be a trochee or tribrach, not a spondee nor anapæst; unless the word with which the sixth foot ends be closely connected with the following word, as an article or preposition with a noun; or unless the seventh foot begin with an enclitic, or with a word that cannot begin a sentence. Thus

οὐχ ὀρᾶς; φυλασσόμεσθα φρουρίοις πανταχῇ

is right; but

οὐχ ὀρᾶς; φυλασσόμεσθα φρουρίοισιν πανταχῇ

would be wrong, since the sixth foot ending with the end of a word would be a spondee. But in

καὶ σὺ τῶνδ' ἔξω κομίζου τειχέων, ἢ κατθανεῖ,

ἢ coheres with κατθανεῖ, and the spondee preceding the final Cretic is allowable. Similarly, in

πρὸς γενειάδος σέ, πρὸς σῆς δεξιᾶς, πρὸς μητέρος,

the close connexion of the preposition with its noun admits the spondee. And in

ταῦτα πάντα κατθανοῦσα ῥύσομαι, καὶ μου κλέος,

the enclitic μου at the beginning of the seventh foot allows the spondee for the sixth.

85. The anapæstic system of tragedy consists of verses containing each four feet; of which any one may be an anapæst, a spondee, or a dactyl. Examples are,

πῆμα στενάχω πῇ ποτε μόχθων (spondee, anapæst, dactyl, spondee).

δεσμοῖς ἀλύτοις ἀγρίοις πελάσας (spondee, three anapæsts).

χρεῖαν ἔξει μακάρων πρύτανις (two spondees, two anapæsts).

καὶ τὸ παλαιὸν Κίσσινον ἔρκος (dactyl, spondee, dactyl, spondee).

ζυγὸν ἀμφιβαλεῖν δοῦλιον Ἑλλάδι (two anapæsts, two dactyls).

86. The last verse of a system is shorter by half a foot: it usually ends with a spondee preceded by a dactyl, assimilating itself to the close of a dactylic hexameter or heroic verse. Examples are,

πολέμου στίφος παρέχοντες

ψυχῆς εὐτλήμονι δόξα

τοξουλκῷ λήματι πιστούς.

Sometimes the final spondee is preceded by another spondee, as in

ἵππων τ' ἐλατήρ Σωσθάνης

βέλος ἡλίθιον σκήψειεν.

Sometimes the first foot is a dactyl, as in

εὐτυκος εἶη δὲ τὰ λῶστα.

This verse is called the Paræmiac: it is often preceded by a verse of two feet, admitting the same feet as the rest of the system.

87. To avoid the concurrence of four short syllables, an anapæst is not allowed to follow a dactyl immediately. A

few instances are to be found, in which the second foot is a dactyl, and the third an anapæst; but they are not frequent enough for imitation. A dactyl, in an even place, is seldom found immediately following a spondee.

88. A long vowel or diphthong is sometimes shortened before a vowel at the beginning of the next word; thus we find

καὶ ἐλειοβάται ναῶν ἐρέται
ποθέουσαι ἰδεῖν ἀρτιζυγίαν
Περσίδος αἶας οἵχεται ἀνδρῶν
τῷ Θησείδα δ' ὄζω Ἀθηνῶν,

where respectively the final syllables καὶ, σαι, ται, ζω are shortened before initial vowels in the following words. This is called Hiatus.

89. In this metre, the last syllable of a verse is not common; but retains its quantity, unless affected by the first letter of the first word in the following line, which acts on the final syllable of the preceding line just as if the whole system formed one long verse continued throughout. Thus a final spondee, or anapæst, cannot end with *os* unless the next line begins with a consonant. But a final dactyl cannot end with *os* unless the following line begins with a vowel. Again, a final spondee or anapæst cannot end in *ε*, unless the following line begin with *ζ*, *ξ*, *ψ*, or two consonants which lengthen a preceding short vowel. (See Art. 24.) This property is called *Συνάφεια*. But when a verse ends with a vocative case or with an exclamation; when the next verse is given to another character in the dialogue; or at the close of a sentence: we sometimes find that a tribrach is put for an anapæst, or that a hiatus is allowed without shortening the diphthong. Thus,

ἄγε νῦν σὺ με, παῖ,
ἴν' ἂν εὐσεβίας ἐπιβαλόντες.

the vocative παῖ is allowed to stand unshortened before ἴν' . . . and in

ἔσται τι νέον.
ἥξει τί μέλος γοερὸν γοεραῖς.

the pause at νέον allows the tribrach τι νέον to stand for an anapæst.

DIALECT.

THE dialect that must be used in the Exercises is the Attic, the severe and dignified Attic of Thucydides. It must be kept free from the colloquial usages found in the Orators, and the writers of dialogue and comedy. The final *ι* *δευτρικὸν* in *τουτοῖ, τουτονι, κ.τ.λ., κινδυνεύειν* in the sense *to be likely, ἀτεχνῶς* as a confirmatory particle, are examples of Atticisms not admissible into the tragic Senarius. On the other hand, a few Ionisms are intermingled with the early Attic of the tragic stage: the termination of the third person plural of the optative mood in *ατο* for *ντο*, as *ἐκωζοίατο* for *ἐκώζοιντο*, is allowed; and that of the first person plural in *μεσθα* instead of *μεθα*, as *ιέμεσθα* for *ιέμεθα*: and there occur examples of the substitution of *ου* for *ο*, and *ει* for *ε*, before liquids, as *εἵνεκα* for *ἐνεκα*, *δουρι, οὔνομα, μοῦνος, κοῦρος, γούνατα*: nor is the doubling of *σ* unknown; Sophocles has *μέσσοσ* and *ζοσσεαι*. Ὑπὸ and διὰ are met with in the form *ὑπαί, διαί*. But these three last changes must be confined to words for which one has immediate authority; analogy being scarcely admissible when the instances are so few. Indeed it should ever be remembered, that it is the settled practice of the Ancients, and not their occasional deviations, that we should imitate.

The voices and tenses in which verbs may be used, in conformity with tragic practice, will be best learned from the Indexes to the Tragedians; that of Beck to Euripides, and those on the plan of that to Æschylus and Sophocles: the same source will furnish the epithets and combinations most suitable for an imitator of the Attic dramatists, and a copious exemplification of the management of particles.

The following Iambic and Trochaic lines are proposed for the student to examine, and discover the point, or points, in which each of them is inelegant or inadmissible, according to tragic usage.

ἀναπτάμενος ἐκ τῶν νεφελῶν καινὰς λαβεῖν
 νῆ τὸν Διόνυσον εὖ γέ μοι δοκεῖς λέγειν
 παρὰ τῶν θεῶν περὶ πολέμου καταλλαγῆς
 ἡμεῖς τε γὰρ πολεμοῦντες οὐ κερδαίνομεν
 τούτων περὶ πάντων αὐτοκράτορες ἦκομεν
 ἀλλ' οὔτε πρότερον πώποθ' ἡμεῖς ἤρξαμεν
 ἔαν τὸ δίκαιον ἀλλὰ νῦν ἐθέλητε δρᾶν
 τί δ', ὦ κακόδαιμον; ἡλίθιος καὶ γάστρις εἰ
 ἄληθες; οὐ γὰρ μείζον ὑμεῖς οἱ θεοὶ
 προσπτάμενος ἐκκόψει τὸν ὀφθαλμὸν θένων.
 ἔαν τις ἀνθρώπων ἱερείῳ τῷ θεῶν
 προβάτοιν δυοῖν τιμὴν ἀνοίσει τῷ θεῷ
 τὸ σκῆπτρον ἀποδοῦναι πάλιν ψηφίζομαι
 ὦ δαιμόνι ἀνθρώπων Πόσειδον, ποῖ φέρει;
 ἡμεῖς περὶ γυναικὸς μιᾶς πολεμήσομεν
 τὰ χρήμαθ' ὅσ' ἂν ὁ Ζεὺς ἀποθνήσκων καταλίπη
 οὔσαν θυγατέρ' ὄντων ἀδελφῶν γησιῶν.
 ἀνθέξεται σου τῶν πατρῶν χρημάτων
 τύραννον, ὀρνίθων παρέξω σοι γάλα
 ἀλλ' ὥσπερ εἰ Θεσμοφορίοις νηστεύομεν
 ἐντεῦθεν ἄρα τοῦπιτριβείης ἐγένετο
 ἦπερ ταμεύει τὸν κεραυνὸν τοῦ Διὸς
 τὴν εὐνομίαν, τὴν σωφροσύνην, τὰ νεώρια
 ἦν γ' ἦν σὺ παρ' ἐκείνου παραλάβης, πάντ' ἔχεις
 εἰ τουτονί γ' ἐχειροτόνησαν οἱ θεοὶ
 ἐμοῦ γ' ὅτι τὸν ἀνθρώπον ἀγχειν βούλομαι
 ἐπανιστάμενοι τοῖς δημοτικοῖσιν ὀρνέοις
 πατρῶος ὁ βίος συκοφαντεῖν ἐστί μοι
 ἀνθ' ἔρματος πολλὰς καταπεπωκὼς δίκας
 ἀερίᾳ τινα καὶ σκότια καὶ κυανανγέα
 οὐκ ἔστιν οὐδὲν τοῦ πέτεσθαι γλυκύτερον
 οἰκεῖν μεθ' ὑμῶν κάπιθυμῶ τῶν νόμων
 ἀλλ' οἷαπερ αὐτὸς ἔμαθον ὅτε παῖς ἦν, σὺ γὰρ
 νομίσας ἀλεκτρυόνος ἔχειν τονδὶ λόφον
 καλεσάμενος, κᾶτ' ἐγκεκληκὼς ἐνθαδὶ
 ἔοικεν οὐ ψευδαγγελεῖς εἶν' ἄγγελος

τὸν πατέρ' ἔα ζῆν, ἀλλ' ἐπειδὴ μάχμιος εἰ
 ὁδὶ πάρεστιν, ἀλλ' ὅτου δεῖ χρῆ λέγειν
 τουτὶ γὰρ ἐργάζει σὺ τοῦργον ; εἰπέ μοι
 ἀλλ' ἔστιν ἕτερα νῆ Δι' ἔργα ξύμφορα
 ὧδε φράσεις, ὅπως ἂν ὠφλήκη δίκην
 ὥστε χλιδῆς σοι τοῖς ἐποίκοις δεῖ ποθεν
 οὐκ οἶσθ' ὅσῃν τιμὴν παρὰ πρώτοις φέροι
 ἄρ' οἶσθ' ὅτι πλέον τι λυπήσεις ἐμέ
 αὐτίκα γὰρ ἄῃρ ἐστι τὴν ἰδέαν ὅλως
 κατὰ πνιγέα μάλιστα. προσθεῖς οὖν ἐγὼ
 ὦ δαιμόνιε, δμηθεῖς σὺ μὴ φαύλως φέρε
 ὥς ἔστι Σμινθέως χρησιμὸς ἀντικρὺς λέγων
 ἱερεῦ, σὸν ἔργον, θύε, σφάττε, τοῖς θεοῖς
 Χίους τε γνῶναι πανταχοῦ προσκειμένους
 ἀπελθ' ἀφ' ἡμῶν μηδὲ στεμμάτων λάβη
 ἐμοὶ γὰρ αὐτῷ ταῦτα, δμῳίδες, μέλει
 χάλικας παραφόρει, πηλὸν ἀποδὺς ὄργασον
 ἐς μὲν λόγους ταχύς τις, ἐς δ' ἔργα βραδὺς
 ὦ παντότολμε λήματος, δεινὰ φρονῶν

ἄτε γὰρ ὢν γενναῖος ὑπὸ τῶν συκοφαντῶν τίλλεται
 Ἴππονίκος Καλλίου κἄξ Ἴππονίκου Καλλίας
 γλαῦκες ὑμᾶς οὐποτ' ἐπιλείψουσι Λαυριωτικαὶ
 ἐννεοττεύουσιν κακλέψουσι μικρὰ κέρματα
 τὰς γὰρ ὑμῶν οἰκίας ἐρέσομεν πρὸς αἶτον
 ὄξυν ἱερακίσκον ἐς τὰς χεῖρας ὑμῖν δώσομεν
 λαμβάνειν τάλαντον, ἣν τε τῶν τυράννων τίς τινα
 βουλόμεσθ' οὖν νῦν ἀνειπεῖν ταῦτα χῆμεις ἐνθάδε
 λήψεται τάλαντον, ἣν δὲ ζῶντά γ' ἀγάγη, τέτταρα
 τοῖς τε κοψίχοισιν εἰς τὰς ῥῖνας ἐγχεί τὰ πτέρα
 ὥς παρ' ἡμῖν οὐδὲν αἰσχρὸν ἐστὶν ἐκπερδικίσαι
 διαπλέκειν ζῶν ἡδέως τὸ λοιπὸν ὥς ἡμᾶς ἴτω
 ὡγάθ' ἀλλὰ χούτοσὶ καὶ δῆ τις ὄρνις ἔρχεται
 ὦ Πόσειδον, οὐχ ὄρᾳς ὅσον ξυνειλεχταὶ κακὸν
 ἐπὶ λόφων οἰκοῦσιν, ὡγάθ', ἀσφαλείας οὔνεκα
 χαῖτηί γε γλαυῆ, τί φῆς ; τίς γλαυκ' Ἀθήναζ' ἤγαγε.

EXERCISES.

Nothing is dearer to a man than his country. [thee.
 If thou wilt not restrain thy tongue, there will be sorrows for
 My son, be bold: death is *a debt* due,
 even by him who sits-still in his house aloof from toils.
 Think ye we could live-in the land, if all the poor
 population was-a-community apart from the rich?
 Good things and evils cannot become unmingled; [well;
 but there is a certain blending of them, so that *things* subsist
 for the things which are not *possessed* by the poor, the rich
 give him; and the things which we rich possess not, 10
 we pursue *by* availing ourselves of the poor.
 Now, may I neither be a friend to that man, [sufficient
 nor associate with him, whoever that his judgment is self-
 is persuaded (*perf.*), deeming his friends his servants:
 for whoever readily gratifies his passion
 ends ill, for it misleads men very often.
 Toil is inevitable; but the events *assigned* by the gods
 whoever best bears, that man is wise. [one's country.
 It is a very pitiable life to have left-for-ever the borders of
 Now, terror, when a man for his life is on the point 20
 of speaking, taking-his-stand for adverse encounter,
 both brings men's mouth to consternation,
 and shuts out one's understanding, so that one speaks not
 what things one desires;
 but nevertheless it is necessary for me to run this hazard,
 for I see my life laid-down as the prize-of-victory (*plur.*).
 But undoubtedly it is sweet to remember toils, having been
 preserved. [(*neut. plur.*)
 Ever *remember* to please those in authority; for this conduct
 is best for subjects, and, over whatsoever appointed
 one may be, to do things pleasing to sovereigns.
 For the calamities of those that had fared ill 30
 not at any time have I insulted, fearing to suffer myself.

Οὐδεὶς φίλος ἀνὴρ πατρῶος χθών.
 Εἰ μὴ κατέχω γλῶσσα, εἰμὶ κακὸν σύ.
 Τέκνον, τολμῶ· τὸ κατθανεῖν ὀφείλω
 καὶ ὁ ἡμαὶ κατὰ οἶκος ἐκτὸς πόνος.
 Δοκῶ ἂν οἰκῶ γαῖα, εἰ ἅπας πένης
 λαὸς πολιτεύομαι ἄτερ πλούσιος;
 Ἐσθλὸς καὶ κακὸς οὐκ ἂν γίγνομαι χωρίς.
 ἀλλὰ εἰμὶ τίς σύγκρασις ὥστε ἔχω καλῶς.
 ὅς γὰρ μὴ εἰμὶ ὁ πένης, πλούσιος
 δίδωμι, ὅς δὲ πλουτῶν οὐ κτᾶσθαι (*perf.*)
 θηρῶμαι χρῶμαι ὁ πένης (*plur.*)
 Ἐγὼ δὲ μήτε εἰμὶ φίλος οὗτος φῶς
 μήτε ξύνειμι, ὅστις φρονῶ αὐτάρκης
 πείθομαι, ἡγοῦμαι ὁ φίλος δούλος·
 ὅστις γὰρ εὐθὺς χαρίζομαι ὀργή
 τελευτῶ κακῶς, σφάλλω γὰρ βροτὸς πλείστος.
 Μοχθῶ ἀνάγκη, ὁ δὲ τύχη δαίμων
 ὅστις κάλλιστος φέρω, οὗτος ἀνὴρ σοφός.
 Οἰκτρὸς αἰὼν ἐκλείπω ὅρος πατρίς.
 Φόβος δ' ὅταν τις περὶ σῶμα μέλλω
 λέγω, κατέστην εἰς ἐναντίος ἀγών,
 ἄγω τε ἄνθρωπος ὁ στόμα εἰς ἐκπληξίς,
 ἀπείργω τε ὁ νοῦς μὴ λέγω ὅς βούλομαι·

10

20

ὁμως δὲ δεῖ ἐγὼ ὑπεξέδραμον ὅδε ἀγών,
 ὁρῶ γὰρ ἐμὸς ψυχὴ τίθεμαι ἄθλον.
 Ἄλλὰ τοι ἡδὺς μέμνημαι πόνος σῶζω.

Ἄει δ' ἀρέσκω ὁ κρατῶν, οὗτος γὰρ
 ἀριστος δούλος, καπὶ ὅστις τεταγμένος
 τίς εἰμὶ, ποιῶ ἀνδάνω δεσπότης.
 Ὁ συμφορὰ γὰρ ὁ πράσσω κακῶς
 οὐ πώποτε ὑβρίζω, ὁρῶδῶ πάσχω (*aor. 2*) αὐτός.

30

It is not reasonable in any wise that a mortal man should controul the laws :

it is folly even to wish to be a tyrant,
one that seeks to rule single over his equals.

For with men, death the end of contentions brings ; for what is there among mortals greater than this ? for who when he pierces with a spear a strong rock wears it with pains ? and who would dishonour a dead man ? For whatever man abundantly possessing (*perf.*) livelihood resigns to negligence and abandons things belonging to his house, 40

but charmed with songs is ever pursuing that *pleasure*, will become useless to his family and his country, and worthless to his friends ; for natural disposition is lost when any one is mastered by sweet pleasure.

For by the judgment of a man communities are well regulated and a household well, and again it is greatly powerful for war ; for one wise counsel many hands surpasses, but ignorance *joined* with a multitude is a greater evil *than alone*.

But the wary man is both a sure friend to his friends, and the best for his country : not perilous-enterprises 50
praise ye ; for I love neither a pilot that is too daring, nor a chief of a country.

My son, there are three virtues which it is meet that thou cultivate,

both to honour the gods, and thy parents that gave thee birth, and the general laws of Greece ; and doing these things thou shalt ever possess the most excellent crown of glory.

Of all things there is satiety ; for even after *the death of the* more beautiful *wives*

I have seen *men* enamoured (*perf. pass.*) of unlovely beds : and many one after being sated with a feast, glad again hath been seen applying (*aor. part.*) his mouth to coarse food. 60

Now many of mankind suffer this evil, when well discerning they are not willing to obey their judgment, being overcome by their friends in most things. For it is meet that a young man always be enterprising ; for no man while he is indolent is renowned, but exertions produce reputation, whereas a life of pleasure, and evil cowardice can neither raise up a house nor a city.

Οὐκ εἰκός πως ἀνὴρ θνητὸς ἄρχω νόμος·

μωρία καὶ ὃ θέλω εἰμὶ τύραννος,
ὅς βούλομαι κρατῶ μόνος ὁ ὁμοῖος.

Ἄνθρωπος γὰρ θάνατος τέλος νεῖκος
ἔχω, τίς γὰρ εἰμὶ μείζων ὅδε ἐν βροτός;
τίς γὰρ οὐτάζω δόρυ πετραῖος σκόπελος
τείρω ὀδύνη; τίς δ' ἀτιμάζω νέκυσ;

Ὅστις γὰρ ἀνὴρ εὖ κτῶμαι βίος·

παρίημι μὲν ἀμελία ἑὺ ὃ κατὰ οἶκος (πλur.),

40

τέρπω (ασr. παρt.) δὲ μολεπὴ θηρεύομαι αἰεὶ οὗτος,

γίγνομαι μὲν ἀργὸς οἶκος καὶ πόλις

οὐδεὶς δὲ φίλος, ὃ φύσις γὰρ οἴχομαι

ὅταν τις εἰμὶ ἥσσω γλυκὺς ἡδονή.

Γνώμη γὰρ ἀνὴρ πόλις μὲν εὖ οἰκοῦμαι

οἶκος δὲ εὖ, ἰσχύω δὲ αὖ μέγας εἰς πόλεμος,

εἰς γὰρ σοφὸς βούλευμα ὃ πολὺς χεῖρ

νικῶ, ἀμαθία δὲ σὺν ὄχλος μείζων κακόν.

ὃ δ' εὐλαβὴς φίλος τε ἀσφαλὴς φίλος

ἄριστος τε πόλις· μὴ ὃ κινδύνευμα

αἰνῶ, ἐγὼ γὰρ φιλῶ οὔτε ναυτίλος

τολμῶ λίαν οὔτε προστάτης χθών.

Τέκνον, εἰμὶ τρεῖς ἀρετὴ ὃ χρεὼν σὺ δασκῶ

50

τιμῶ τε θεὸς, γονεὺς τε ὃ φύσας,

κοινός τε νόμος Ἑλλάς· καὶ δρῶ οὗτος

αἰεὶ ἔχω καλὸς στέφανος εὐκλεία.

Πᾶς δὲ κόρος, καὶ γὰρ ἐκ καλλίων

εἶδον ἐκπλήσσω ἐν αἰσχροῖς λέκτρον

πληρῶ δέ τις δαῖς, ἄσμενος πάλιν

ὠφθην προσβάλλω στόμα φαῦλος δίαίτα.

60

Πολὺς δὲ θνητὸς πάσχω οὗτος κακὸν

καλῶς φρονῶ οὐ θέλω ὑπηρετῶ

γνώμη, νικῶ πρὸς φίλος ὃ πολὺς.

Χρὴ γὰρ νεανίας ἀνὴρ αἰεὶ τολμῶ,

οὐδεὶς γὰρ ἀνὴρ εἰμὶ ῥάθυμος εὐκλεῆς,

ἀλλὰ ὃ πόνος τίκτω ὃ εὐδοξία,

ὃ δὲ αἰὼν ἡδὺς, ὃ κακός τε ἀνανδρία

ἔχω ἀνορθῶ (ασr.) ἂν οὔτε οἶκος οὔτε πόλις.

Now, there are many unseemly things in weak passion,
 many evils arise from unrestrained anger, 70
 and many of mankind hath greater anger undone,
 and folly, two evils to the man that labours under them.
 Assiduity reaches the completion of every task.
 Now, may they all perish miserably who in tyranny
 rejoice, forgetful of laws and justice;
 for the name of freeman is worth every thing; [ing great.
 even if one have small *possessions*, he is accounted as possess-
 Now, wiles and dark devices [of a coward.
 have been found out by men as the remedies for the necessity
 Now, a good man hates not ever a good man, 80
 and bad melts away (*perf.*) in pleasures with a bad one,
 and likeness of kind is wont to bring together men (contract
 τὸ ὁμόφυλον into one word). [any thing,
 My son, the hands of the young are vigorous to execute
 but the judgments of the elder are better,
 for time is the most inventive teacher.
 My son, dear is this light of the sun,
 and beautiful is it to see the expanse of the sea calm,
 and the field blooming with vernal flowers;
 and I could speak the praise of many beautiful things:
 but nothing is so bright nor fair to behold, 90
 as *it is* to those childless and stung by regret
 to see the light of new-born children in their house.
 For love is an idle thing, and is with the idle,
 he loves mirrors and yellow-dyeings of hair,
 and shuns labours; and one thing is a proof to me of *this*,
 none of mankind hath been enamoured who begs a livelihood:
 love always grows in those who possess *much*.
 For a woman that has gone forth from the house of her father
 belongs not to her parents, but to her husband:
 but male issue abide (*perf.*) ever in the family, 100
 a defender of the ancestral altars and tombs.
 Now, doubtless mankind are wont the prosperous men's
 speeches to set down as wise; but whenever any
 poor man from an inconsiderable house speaks well,
 to laugh: whereas I often wiser
 see poor men than the rich,
 and those sacrificing to the gods at little cost,
 being more devout than those that sacrifice-oxen.
 Thinkest thou that Hades regards at all thy wallings,
 and that he will release thy son if thou wilt groan? 110

Ἐνεμι δὲ πολὺς ἀσχήμων φαῦλος θυμὸς,
 πολὺς κακὸν εἰμὶ ἐξ ἀπαίδευτος ὀργή,
 πολὺς δὲ βροτὸς ὁ θυμὸς ὁ μέγας ὄλλυμι,
 ὃ τε ἀξυνεσία, δύο κακὸν ὁ χρώμενος.
 Τὸ συνεχὲς εὐρίσκω τέλος πᾶς ἔργον.
 Πᾶς δὲ ὄλλυμαι (aor. 2) κακῶς, ὅς τυραννὶς
 χαίρω ἀμνήμων νόμιμον καὶ δίκη,
 ἐλεύθερος γὰρ ὄνομα ἄξιος πᾶς,
 καὶ τις ἔχω σμικρὸς, νομίζω ἔχω μέγας.
 Δόλος δὲ καὶ σκοτεινὸς μηχανήματα
 εὐρίσκω βροτὸς φάρμακον χρειαῖ ἀνάνδρος.
 Χρηστὸς δὲ ἀνὴρ οὐ ποτε μισῶ χρηστὴς,
 κακὸς τε συντήκω ἡδονὴ κακὸς,
 τὸ δὲ ὁμόφυλον φιλῶ συνάγω ἄνθρωπος.

70

80

Τέκνον, χεὶρ μὲν νέος ἔντονος δρῶ τις,
 γνώμη δὲ ὁ γεραίτερος ἀμείνων εἰμὶ,
 χρόνος δὲ ποικίλος διδάσκαλος.
 Τέκνον, φίλος μὲν ὅδε φέγγος ἥλιος,
 καλὸς δὲ εἶδω (aor. 2) χεῦμα πόντος ἀνήμεος,
 ὃ τε γυὰ θάλλω ἡρινὸς ἄνθος,
 ἐστὶ τέ μοι λέγω ἔπαινος πολὺς καλός·
 ἀλλὰ οὐδεὶς οὕτω λαμπρὸς οὔτε καλὸς εἶδω
 ὥς ὁ ἄπαις καὶ δάκνω (perf.) πόθος
 εἶδω φάος νεογνὸς παῖς ἐν δόμος.

90

Ἐρως γὰρ ἀργὸς φύω καπὶ ὁ ἀργὸς,
 φιλῶ κάτοπτρον καὶ ξάνθισμα κόμη,
 φεύγω δὲ μόχθος· εἰς δὲ τεκμήριον ἐγὼ,
 οὐδεὶς βροτὸς ἔραμαι προσαιτῶ βίотος·
 ἔρως αἰεὶ ἐμφύω (perf.) ἐν ὁ ἔχων.
 Γυνὴ γὰρ ἐξέρχομαι πατρῶος δόμος
 οὐ εἰμὶ ὁ τεκὼν, ἀλλὰ ὁ λέχος·
 ὃ δὲ ἄρσιν γένος ἴσθημι αἰεὶ ἐν δόμος
 τιμάορος πατρῶος βωμὸς καὶ τάφος.
 Βροτὸς γάρ τοι φιλῶ ὁ μὲν ὀλβιος
 ὁ λόγος τίθεμαι σοφὸς, ὅταν δὲ τις
 πένης ἀνὴρ ἀπὸ λεπτὸς οἶκος (plur.) εὖ λέγω,
 γελῶ· ἐγὼ δὲ πολλάκις σοφὸς
 εἰσορῶ πένης ἀνὴρ ὁ πλούσιος,
 καὶ ὁ θύων θεὸς ἐκ μικρὸς τέλος
 εἰμὶ εὐσεβὴς ὁ βουθυτῶ.

100

Δοκῶ γὰρ Ἄιδης φροντίζω τις σὸς γόος
 καὶ ἀνίημι ὁ σὸς παῖς, εἰ θέλω στένω ;

110

desist, and looking (*fem.*) on the sorrows of others
 thou mayst become easier, if thou wilt reflect
 how many of mankind are utterly-distressed (*perf.*) by bonds,
 and how many grow old bereft of children,
 and those that after the highest prosperous sovereignty
 are powerless, these things it is meet (*ptcp.*) for thee to look at.
 For there is one general law to mankind,
 (and this has seemed good to the gods [*θεοῖς* to be one syl-
 lable], as I say clearly)

and to all brutes, that parents love their offspring, [other.
 but as to other things we adopt laws differently one from an-
 Now if thou were not utterly evil, never country 121
 thine own dishonouring wouldst thou have extolled this land.
 Alas ! alas ! how well the old proverb has it,
 There cannot be a good *son* of a bad father.

When thou seest one lifted up to a height,
 and priding himself on bright wealth and birth,
 and having raised his brow above his fortune ;
 straightway look for speedy vengeance against-him (*gen.*) ;
 for he is raised up the more that he may fall (2 *aor.*) the more.
 Neither let there be a success so great 130
 that it should elate thee out of *bounds*, to be minded higher
 than is meet ; [the other hand ;

nor, if aught unhappy hath befallen thee, be slavish (*pass.*) on
 but ever abide the same, the disposition of thyself
 maintaining fixedly, like gold in fire.

Faint not *while* endeavouring to preserve thy country.

Now heaven is wont to aid him that labours.

Fame points out the good man, even in a corner of the land.
 We deem the prosperous to be also prudent.

For if one mocks at the word of the suppliants, there sees it
 Jupiter, and the gods that behold human sufferings. 140

But for different diseases (*sing.*) different remedies (*sing.*) are
 for one sorrowing, the kind speech of friends ; [appointed ;
 and for one inordinately simple, admonitions.

But we toil at many things, through our hopes in vain
 bearing labours, knowing nothing certain. [(*sing.*),

As a just reward of words (*sing.*) you would receive words
 but he that acted *would receive as a just reward* of deeds,
 deeds, which he also showed forth (*aor. mid.*).

Old age, what expectation of pleasure dost thou hold out !
 and every one of mankind desires to attain to thee ; 149
 but having taken a trial, repentance at least is present with
 since there is nothing worse among the race of men. [him,

παύομαι, βλέπω δὲ εἰς ὁ κακὸν ὁ πέλας
 γίγνομαι (2 aor.) ἂν ῥῶν, εἰ θέλω λογιζομαι,
 ὅσος τε βροτὸς ἐκμοχθοῦμαι δεσμός,
 ὅσος τε γηράσκω ὄρφανὸς τέκνον,
 ὃ τε ἐκ μέγας ὄλβιος τυραννὶς
 εἰμὶ ὁ μηδεὶς, χρηὴ σὺ σκοπῶ οὗτος.
 Εἰμὶ γάρ τις εἰς κοινὸς νόμος ἄνθρωπος,
 (καὶ οὗτος δοκῶ θεός, ὥς λέγω σαφῶς)

καὶ πᾶς θῆρ, τίκτω φιλῶ τέκνον,
 ὁ δὲ ἄλλος χρώμαι νόμος χωρὶς ἀλλήλων.
 Εἰ δὲ ἦσθα μὴ κακὸς, οὔποτε ἂν πόλις
 ὁ σὸς ἀτίζων, εὐλογῶ ἂν ὄδε χθών.
 Φεῦ φεῦ, παλαιὸς αἶνος ἔχω ὥς καλῶς,
 οὐκ ἂν γίγνομαι χρηστὸς ἐκ κακὸς πατήρ.

120

Ὅταν βλέπω τις αἶρω πρὸς ὕψος,
 γαυροῦμαι τε λαμπρὸς πλοῦτος καὶ γένος,
 ἐπαίρω τε ὄφρ' οὐς μείζων ὁ τύχη,
 εὐθὺ προσδοκᾶν ταχὺς νέμεσις οὗτος,
 ἐπαίρω γὰρ μείζων ἵνα πίπτω μείζων.
 Μηδὲ εἰμὶ εὐτύχημα ὦδε μέγας
 ὃς ἐξεπαίρω σὺ φρονῶ μείζων ἢ χρεῶν,

180

μηδὲ ἂν τις δυσχερὴς συμβαίνω, δουλόω πάλιν,
 ἀλλὰ αἰεὶ μίμνω αὐτὸς, ἢ φύσις σαντοῦ
 σῶζω βεβαίως, ὥστε χρυσὸς ἐν πῦρ.
 Μὴ κάμνω πειρᾶσθαι σῶζω σὸς πατρίς.
 Θεὸς δὲ φιλῶ συσπείδω ὁ κάμνων.
 Φήμη δείκνυμι ὁ ἐσθλὸς κἂν μυχὸς γῆ.
 Νομίζω ὁ εὐτυχῶ καὶ φρονῶ.
 Ὅρῳ γάρ, εἴ τις ἐγγελῶ λόγος ἱκέτης,
 Ζεὺς, καὶ θεὸς λεύσσω βρότειος πάθος.
 Ἄλλὰ ἐπὶ ἄλλος νόστος ἄλλος φάρμακον κείμεναι,
 λυπεῖν μὲν, εὐμενὴς λόγος φίλος,
 ἄγαν δὲ μωραίνω, νουθέτημα.
 Σπουδάζω δὲ πολλὺς, ὑπὸ ἐλπίς μάτην
 ἔχω πόνος, εἰδὼς οὐδεὶς σαφής.
 Δίκαιος μισθὸς λόγος φέρω ἂν λόγος,
 ὁ δὲ πράσσω ἔργον ἔργον ὃς καὶ παρέχω.

140

ὦ γῆρας, οἶος ἐλπίς ἡδονὴ ἔχω,
 καὶ πᾶς τις ἄνθρωπος βούλομαι μολεῖν εἰς σὺ,
 λαμβάνω δὲ πείρα μεταμέλειά γε πάρα οὐ,
 ὥς εἰμὶ οὐδεὶς χείρων ἐν γένος θνητός.

149

EXAMPLES.

Education is a possession (κτηῖμα) that-cannot-be-taken-from (ἀναφαίρετον) mortals.

Ever chase out (ἐκδιώκω) from life that-which-pains-thee.

As thou art (*Gr.* being) a mortal, keep not up (φυλάσσω) immortal enmity (ἔχθος).

It behoves thee, as thou art a man, to have the feelings of a man (φρονέω τὰνθρώπινα).

Let us not imitate those things which we blame (ψέγω).

All wicked gain brings hurt to mortals.

All things done in season have grace. [(τύχη).

As thou art a man, be mindful (*perf.*) of the common lot

It is unjust to pain one's friends wilfully (ἐκουσίως).

Whosoever having received good (*Gr.* having suffered well) is unmindful (ἀμνημονῶ), is ungrateful. 10

Now time brings (ἄγω) the truth to light.

Wisdom (φρόνησις) is ever the greatest good.

1. 2. When *that*, or *which*, or *who*, is the nominative case in a clause of several words, it may be rendered by the Greek relative: but when a relative stands connected with no other word than its verb, it is more usually rendered by the participle, or the participle with the article: "that which pains thee," may be rendered τὸ λυποῦν. Similarly in l. 6, "that is," ὅν; in l. 16, "that thou art," ὄντα; the case of the participle being that of the antecedent to the relative.

1. 3. *As thou art*, ὦν. In the same way, the participle is employed to express *since*, *though*, *because*.

1. 5. "things," "objects," "affairs," and other similar words, are generally not expressed in Greek otherwise than by the neuter plural of the adjective. Express the pro-

noun with ψέγομεν.

1. 9. *One's* friends. Possessive pronouns are often expressed by the article.

1. 10. πάσχειν to be the subject of treatment; εἰ πάσχειν of good; κακῶς πάσχειν of evil. Thence, to be benefited, is εἰ παθεῖν. The verb ἔστι is often omitted in maxims.

1. 11. In Greek the article is often prefixed to the names of virtues or moral qualities, and to any object of which the excellence is asserted: ἡ ἀλήθεια, truth: ἡ φρόνησις, discretion: ἡ παιδείσις, education: ἡ ὀργή, passion.—*Now* is to be rendered here, and elsewhere in these maxims, by δὲ or γάρ: not that the general sense of those particles is *now*, but because they cannot be translated in a fragment as they would have been in their proper

It is a man's part to bear nobly the things that-fall-upon-him
(*part.* and *art.*).

The divinity leads the bad to their punishment (*δίκη*).

Now mortals are hurt in-many-ways (*neut. plur. of πολλὸς*) by
want-of-counsel (*ἀβουλία*).

Ever recollect thyself, that thou art (see note on 3) man.

Punish (*κολάζω*) not any one unexamined (*ἀνεξέταστος*).

Pursue not unseen (*ἀφανὴς*) things, giving up apparent (*φανερὸς*) things.

A wicked man is unhappy (*δυστυχῶ*) even if he be prosperous.

As thou art man, know how to rule (*κρατεῖν* with *gen.*) thy
anger. 20

None escapes the punishment of arrogance (*ἀλαζονεία*).

Necessity makes all weaker (*ἥσσω*) than itself.

Now do (*πράσσω*) thou nothing base, neither learn it.

Always shun the company (*συνοδία*) of a bad man.

Evil communications corrupt good manners.

The reward (*καρπὸς*) of a just man perishes (*ἀπόλλυμαι*) not.

Now a good man hateth not a good man ever.

Now man saves man, and city (saves) city.

The bowels (*sing.*) of a wicked man relent (*μαλάσσομαι*) not.

Friends stand aloof (*ἐκποδῶν*) from a man that fares ill (*πράσ-
σων κακῶς*). 30

It is very good (*superl.*) to know all honourable things.

With men no evil is without excuse (*πρόφασις*).

Now they-that-love-money (*φιλάργυρος*) are mean (*ἀνελεύ-
θερος*).

Of a truth (*ἄρα*) sound (*χρηστὸς*) reason is the cure (*φάρμα-
κον*) of passion.

connexion; and when they stand at the beginning and depend upon nothing, *now* is the nearest approach one can make to their sense.

l. 13. Part, task, duty, and similar words, are often suppressed, and the genitive of the person, with or without *ἐστὶ*, used to express them. Thus, "it is man's duty to bear"
.. *ἀνδρὸς φέρειν* ..

l. 15. *The Divinity*, τὸ θεῖον, literally the divine (essence). Similarly, τὸ γενναῖον (the generous) generosity; τὸ σῶφρον, discretion.

l. 17. Observe to double the negative, *μὴ μηδένα*.

l. 18. In contrasts, employ the article, τὰ φανερά τὰ φανῆ (*crasis*).

l. 23. Circumflex *πῶσσε*; for the vowel is long not merely by position, as is seen from *πέπρωγα*, *πῶγος*.

l. 28. Put close together the words for man, and in all like cases, as in *Æsch. Prom. ἄκοιτὰ δ' ἄκων δύσ-
λύτοις χαλκεύμασιν*, κ.τ.λ.

l. 33. *They that love money*, οἱ φιλάργυροι, the article with the adjective, as with the participle in l. 2. Greek compound adjectives often require to be translated by a whole clause.

When we do (πράσσω) well, we please (*imperf.*) all friends. Neither hear nor see the things which become (προσήκει) not. Let not a cunning (πανούργος) man be accounted (νομίζω) a friend.

Education (παιδευσις) makes all gentle (ἥμερος).

Their hopes feed (βόσσω) the empty (κενός) among men (*gen.*). While thou art not envied by the weaker citizens, 40 be sure (ἴσθι) that thou hast obtained (*nom. part.*) this (ὄδε) office worthily (ἐπ' αἰξίως *adj.*).

The man that flees will also fight again.

We are all sage for the cautioning (νουθετέω *infin.*) others; but we are not sensible (γινώσκω) when we err ourselves. Please (ἀρέσκω) thou all mortals, and not thyself alone.

Freedom-of-speech (παρρησία) is a thing not to be checked (ἀνουθέτητον).

Wickedness is a thing that cannot be argued with (ἀσυλλόγιστον). [κενόν].

A man without counsel, when he runs, labours in vain (εἰς

A just man acquires (κτάομαι) not wealth quickly (*neut. adj.*).

Consider it the-first-thing (ἀρχή) to fear (*perf. m.* δεῖδω) God. 50

Be not entangled (συμπλέκομαι) with wicked or unjust friends.

An ill-counselled (ἄβουλος) man is caught (θηρεύομαι) with pleasures.

Thou wilt lead (ἄγω) thy (*art.*) life free-from-pain (ἄλυπος) while without children.

Nothing is enduring (βέβαιον) in the life of mortals.

It is not easy for one that is (*Gr.* being) a mortal to live free-from-pain.

My good friend (βέλτιστος), seek (σκοπῶ) not gain in all things.

Get thyself (πορίζομαι) maintenance (βίος) from-all-quarters (πάντοθεν), except from crimes (κακά).

Now none lives the life which he prefers (προαιρεῖσθαι).

The end of a just life is honourable. [sel. 59

Now nothing is more-a-preserver (ἀσφαλής) than good coun-

To die (*aor.*) is-a-debt-due (ὀφείλεται) by all mortals (*dat.*).

Take counsel before every action (take before, προλαμβάνω).

Now the mind (θυμός) that-has-fallen into anger harms the [man.

l. 39. *Among men*, without a participle.

preposition, by the simple genitive *βορῶν*.

l. 48. *When he runs*, present

l. 50. The perfect is continually used to express a permanent, habitual state, *οἶδα, πέφυκα*.

Resolve (βούλομαι) to have parents in honour (πλ.) before every one.

Be a helper to the things that are done honourably.

Life destitute of maintenance (βίος) is not life.

It is better that the body at least be diseased (νοσεῖν), than that the soul be.

Resolve also (δὲ) to please all, not thyself alone.

The joy of life to men is (πέφυκε) woman.

Who lives a happy (ζηλωτὸς) life, if he have (Gr. having) not a wife? [God. 70

Now sovereignty (βασιλεία) is the living (ἐμψυχος) image of Of all things, on all occasions (μάλιστα πανταχῇ), try to govern the tongue:

and try (πειρῶμαι) to hold fast (κρατεῖν) every rein (ἡνία) over appetite (γαστήρ, gen.). [thou runnest.

Resolve (γνώσκω) to admonish thyself, whatever way (ὅποι)

Silence (ἡ σιγή) brings honour (κόσμος) to all women.

It is the province of a good woman to uphold (σώζω) the household (οἰκία):

for woman to a house is ruin (πῆμα) and salvation.

What wise man tells secrets (τὰ πόρρητα) to a woman?

having told-them, she will do harm (βλάπτω): having not told them, she is tormented (ἀλγύνεσθαι). [men.

Unseasonable (ἄκαιρος) mirth (γέλως) is a fearful evil among

The earth produces (τίκτω) all things, and receives (κομίζεται) them back again. [tune. 81

An old-man a lover (ἐραστής) is the utmost (ἔσχατος) ill-for-

Conduct (ὁ τρόπος) is an honour to a woman, not jewels (τὰ

A righteous woman is the salvation of one's life: [χρυσία).

but it is not easy to meet with (ἐπιτυχεῖν) a good woman.

— A second

Wife it is better to bury than to marry.

It is meet to acquire learning (γράμματα); and, having acquired it, to have discretion (νοῦς). (Begin with a dactyl.)

Now marry thou not the dowry (προίξ), but the woman.

A good woman is the rudder (πηδάλιον) of the household. 90

Nature allows (δίδωμι) not women to rule.

l. 64. βούλεσθαι and θέλειν imply every degree of willingness, from mere consent up to determination.

l. 66. βίος, life, or the means of

livelihood: βίος, a bow.

l. 67. At least, γε: place it close to the emphatic word, if possible.

l. 85. δὲ is sometimes the third

word in a clause.

Now the judgments (γνώμαι) of elders are better.

Train up (γυμνάζω) boys, for thou wilt not train up man.

Honour thou parents, and benefit (εὐεργετῶ) friends. [men.

The opinion (γνώμη) of old-men is safer than (*that of*) young

Now the fool laughs even if a thing (τι) be not laughable.

When-thou-hast-become (*aor. part.*) an old man, marry not a younger woman.

A penalty (ζημία) is inflicted on (προστρίβομαι) an idle (μάταιος) tongue.

From good counsel (γνώμη) arise (γίγνομαι) good deeds.

Now what turning-aside (ἐκτροπή) of feeble (φαῦλος) age can there be? 100

Choose (θέλω) rather to be just than good-natured (χρηστός).

It behoves those loving one to bring proof, not professions (λόγος). [thy lord.

Having been born (πεφυκώς) a servant, be true (εὐνοεῖν) to

May I be ugly (δύσμορφος) rather than slanderous (κακήγορος).

It is just to remember (*perf.*) God when faring (πράττω) well. [(ἐνδικος).

Become just, that (ὥς ἄν) thou mayest meet with just things

Wealth (τὸ πλουτεῖν) is able even to make men lovers-of-mankind. [man.

To err twice as to the same thing is not *the part of* a wise

Part (διαλύω), do not bring-to-collision (συγκρούω) friends quarrelling (μάχομαι).

When an oak (δρῦς *gen. abs.*) has fallen every man gathers-wood (ξυλεύομαι). 110

By committing (*part. aor. of* δίδωμι) a little to fortune, thou wilt-receive-of-her much. [unfortunate.

It must be (δεῖ), that some be fortunate indeed, but some

Having done just things, thou wilt have the gods helpers (σύμμαχος).

There is not another evil more fearful than a step-mother

(μητρυνία). (Begin with a dactyl.) [ardly (δειλός).

Now the counsels (βούλευμα) also of cowardly man are cow-

Flee a deceitful man throughout (διὰ *with gen.*) thy whole life.

1. 93. Man, as opposed to woman or child, ἀνὴρ.—Impossibility is sometimes expressed by the future with a negative.

1. 103. In maxims, the infinitive is often used for the imperative,

some verb equivalent to "remember," "be careful," being not expressed.

1. 112. δεῖ sometimes, "it is right," or "one's duty;" sometimes, "it must be," or, "is inevitable."

Marrying a rich *wife*, I have become a good genius (δαίμων) to myself. [one.]

Now nothing is worse than a slave, not even than a (*art.*) good All evils arise (γίγνομαι) on account of the women.

If thou be just, thou wilt adopt (χρῶμαι) the law as thy (δ) principle (τρόπος). 120

Pursue glory and virtue, fleeing reproach (ψόγος).

Thou wilt have praise, if thou subdue (κρατῶ) the things which it is needful (δεῖ) to subdue. [πός].

The love of justice quickly (εὐθέως) produces reward (καρ- While honouring the gods, hope that thou shalt fare well.

In thy necessities, a friend is better than riches. [θερος].

Keep (φυλάσσω) thine own manners (*sing.*) not-sordid (ἐλεύ-

Forge (πλάσσω) not a slander (κακὸν) against an unfortunate man. [(εὐχή)].

God is not-one-who-refuses-to-hear (ἀνήκοος) a just prayer

Do-good-to (εὐεργετῶ) thy friends in their misfortunes.

Keep (ἔχω) thy hand pure (ἐλεύθερος) from wicked deeds. 130

From their (δ) labours grow up good things for men.

Counsel springs up with the wise in the night.

Bear stoutly (ἐρρωμένως) pain and injury. [self.]

Avenge-thyself-on (ἀμύνομαι) thy foes not to the hurt of thy-

Decide (κρίνω) to be courageous, but not rash (εὐτολμος and τολμηρός).

By honouring thy parents, hope to succeed (πράσσω) well.

When young, prepare well (ἐτοιμάζω *aor.*) resources (ἐφόδιον) for old age. (Two tribrachs can stand in one line.)

Hunger, or want (σπάνις) of money (χαλκός), checks love.

It behoves one supping at-others'-cost (τ' ἀλλότρια) to be orderly.

Of a truth, love is amid satiety (πλησμονή), but not among the hungry. 140

Some succeeding well, have weak judgment (κακῶς φρονῶ).

If thou distrust thy enemies, thou never canst suffer harm.

If at least we have riches, we shall have friends.

Nothing useful arises from (ἔστι παρὰ) a man *that is* an enemy.

l. 121. A word beginning with two short syllables and with a vowel, may be introduced without a trisyllabic foot by a crasis of καί, or the article, with its first syllable.

l. 135. A line may end with a monosyllable, or with two monosyllables.

l. 140. *Of a truth*, τοι, a particle by which maxims are often joined to the preceding clause.

l. 142. Possibility is sometimes expressed by ἂν, with optative: πάθοις ἂν, "thou mayest or canst suffer."

A silent manner is liable-to-be-slighted (εὐκαταφρόνητος).

The master of the household is the one slave.

Now experience prevails over (κρατῶ) inexperience.

All that have received good (εὖ παθὼν) are forgetful;

and some even hate their benefactors.

If thou watchest (φυλάσσω) not little things, thou wilt ruin
(φθείρω) the greater things. 150

Friend (see l. 56), to-be-venturesome (τὸ τολμᾶν) is not a
wise man's part.

The things *that are* honourable are obtained (γίγνεται) through
countless (μυρίος) toils. [merely.]

Be a lover of labour (φιλόπονος) in deeds, not in words

There is an eye of vengeance (Δίκη) which sees all things

Even in evils there is advantage for mortals; [(art.).]

for every (πᾶς τις) unfortunate man is easy-of-persuasion
(εὐπειστος) by his friends.

If thou rule thy passion (θυμὸς) thou wilt live a most happy
(κράτιστος) life.

Now we *that are* discreet (σώφρων) ourselves live at-the-
pleasure-of (πρὸς acc.) fortune:

for thou shalt live not at all as thou wishest, but as thou
canst (σθένω).

Emulate (ζηλοῦμαι) the good and the discreet man.

Death is more eligible (αἰρετός) than wicked life.

The jealousy (ζηλὸς) of a woman fires (πυρπολεῖν) the whole
house. [things.]

Seek (σπουδάζω aor.) to have thy maintenance from just

He is no more free who has been yoked (ζεύγνυμι part.) in
marriage (plur.).

Try either to live free-from-pain or to die honourably.

Evil habits pervert (διαστρέφω) nature.

Shun an evil habit and an unjust (κακὸς) gain.

The tongue has led many to ruin (δλεθρος). 169

It is very pleasant (superl.) to have understanding (νοῦς)
when prospering. [(σιγὴν ἔχειν).]

Either say somewhat better than silence, or keep silence

1. 152. When in Greek a definite number is put for an indefinitely great one, ten thousand (μυρίοι) is usually the number employed.

1. 153. In compound epithets implying love for a thing, φίλος is the former member of the compound: in those implying beloved

by a person, it is the latter member: φιλότιμος, φιλόπονος, but Ἀρητιφίλος.

1. 167. Let it be remembered that in Attic a singular verb *must* accompany a neuter plural nominative, unless when the noun expresses a living object.

Old age will come, bringing every disfigurement (αἰκία).
It behoves one that marries to prefer disposition (ἥθος) to riches.

There is not a greater evil to mortals than rapacity (ἀρπαγή).
Now nature prevails over all the trainings (διδάγμα).

Evil report touches (ψαύω) not a just life.

Their country, as it seems, is a most dear thing to men.

Pleasure past-its-season (παράκαιρος) is wont to (φιλεῖ) engender hurt.

It is delightful to see the just at least prosperous. 179

With men, time is the touchstone (βάσανος) of principle (ἥθος).

The tongue is the cause of many evils.

It is better to be silent than to prate (λαλεῖν) what things are not becoming (πρέπει).

Silence itself proves (μαρτυρῶ) reluctance (τὸ μὴ θέλειν).

Folly (ἀβουλία) brings (δίδωμι) evils on men.

Either do not that which is secret (κρυπτὸς), or do it alone.

The erring (ἀμαρτάνω) tongue speaks the truth (*plur.*).

First, honour (προτιμᾶν) God; secondly, thine own parents.

If desiring to live honourably, think not the *thoughts* of the mean (φαῦλος).

A good woman is a storehouse (θησαυρὸς) of good things.

God helping (συνεργὸς) effects all things easily. 190

To the discreet, their parents are the most influential (μέγιστοι) rulers.

I choose a drop (σταλαγμὸς) of understanding *rather* than a barrel (πίθος) of luck.

A gentle (εὐγνώμων) manner is (πέφυκε) the gift of God.

Now fortune stands-not-by the indolent (ἀργός).

Being born mortals, exalt not yourselves above the gods.

Court (θεραπεύω) the powerful (*sing.*), if at all thou hast prudence.

It is a fearful thing to fight against God and fortune;

for without God none of mortals prospers.

As thou wast born mortal, endeavour to look back (τὸ ὀπίσω, *by crasis τοῦπίσω*).

It is honourable to subdue anger and lust. 200

l. 182. σιωπῇ implies more than σιγή, reserve and taciturnity.

l. 188. "To think the thoughts of," or "be minded as," φρονεῖν with genitive: "to be higher minded," or "to exalt oneself above," φρονεῖν ὑπέρ.

l. 190. ποιῶ is sometimes an iambus.

l. 192. In comparisons, μᾶλλον is sometimes omitted.

l. 200. Unite by crasis καὶ with ἐπιθυμίας.

Concede (χαρίζομαι) nothing to anger, if at all thou hast prudence.

It is the reproach of magistrates that the bad prosper.

Of a truth (ἀληθῶς), counsel is a sacred thing.

Be unassuming (ἴσος) to all, though surpassing them (ὑπεύροχος) in means (βίος). [κλησία].

The employments of women are distaffs, not assemblies (ἐκ-
An evil woman is asp's venom.

Now to conquer passion is *the part* of the free.

Consider the misfortunes of thy friends thine own (ἴδιος).

The crowd is mighty, but empty of understanding. 209

Be impartial, when judging both friends and those not friends.

A prating physician is a new sickness to the sick (ἄρρωστος plur.).

Now be willing to honour thy friends equally (ἐξ ἴσου) with brothers.

When thou hast seen any good thing, divulge (aor.) it not at all (ὅλως).

It is well to know the juncture (μέτρον) of every opportunity.

By associating with the bad, thou thyself also wilt turn out

Education is the fairest possession for men. [bad.

The crisis tries friends, as the fire gold.

Insatiableness (ἀπληστία) is the greatest evil among men.

By all means, punish the wicked (sing.) if thou canst.

It is glorious to trespass in nothing against friends. 220

The weak (ἀναλκις) having met with (ἐντυγχάνω) opportunity is very (μέγα) strong.

Endeavour both to learn and to speak the noblest things.

Choose rather to be well spoken of, than to be rich.

It is not possible at once to accuse and to judge.

Resolve not to accept the gift of a wicked man.

Now, nothing is more unhappy than an unfounded (κενὸς) reputation.

It is better to be silent than to prate idly (μάτην).

It is well for those to die to whom to live brings reproach.

The gifts of a wicked man have no worth (ὄνησις).

1. 209. δὲ is not invariably placed second in its clause.

1. 211. Use the Ionic form νοῦσος, which occurs repeatedly in Tragedy.

1. 214. The infinitive, participle, and moods, except the indicative of οἶδα, are supplied by the active perfect.

1. 215. "By," preceding a participle, is often in Greek no otherwise expressed than by the participle: "by associating," δμιλῶν.

1. 223. "To be spoken of," ἀκούειν: "to be well spoken of," καλῶς ἀκούειν.

The evil friends produce evil fruit. 230
 Both living and dying, the worthless (φαῦλος) man is punished.
 A well-placed (εὖ κειμένη) favour is a good treasure.
 Now, it is honourable even for an old man to learn wisdom
 (*Gr. neut. plur. adj.*).
 Now, an orderly life is the fruit of virtue.
 Choose honourably to be poor (πένεσθαι), rather than to be
 rich wickedly.
 Wicked gain ever brings loss.
 Do not so much as (ὀλως) travel with a bad man.
 Grave (οἱ σεμνοὶ) manners bear good fruit. [κος).
 There is account of education even with the clownish (ἄγροιοι-
 An art is to men a haven from misfortune (*Gr. of misfortune*).
 If thou lovest thyself too much, thou wilt not have a friend. 241
 Recompense with words him that persuades thee by words.
 Reason is the best remedy (ἄκος) for the erring (σφαλείς).
 Reason alone guides (διοικῶ) the life of men.
 Consideration (λογισμὸς) is the only medicine of sorrow.
 Man, having received, return it, and thou shalt receive again.
 Now, a friendly speech is able to heal sorrow.
 Famine is (ἔφν) the greatest torment to men ;
 For against hunger it is not possible to say one word.
 Pain him that pains thee ; and love more him that loves thee.
 Now, a servant that has more sense (μεῖζον φρονῶ) than his
 master is an annoyance (λυπεῖ). 251
 Never consider a proposal (λόγος) from an enemy as friendly.
 Hope not thou shalt be undiscovered (λήσειν) finally (διὰ τέ-
 λους) if thou art (*Gr. being*) wicked.
 I hate a planner (σοφιστῆς) that is not wise for himself,
 Judge not, looking on beauty, but on manners.
 Attempt not always to trust all as to all things.
 Imitate dignified conduct (τὸ σεμνόν) : imitate not ill habits.
 There is necessity that those who wish to prosper should toil.
 Happy is he whoever has substance and understanding.

1. 232. κεῖσθαι, with a word im-
 plying benefit, "to be conferred
 on an object;" as "collocari" in
 Latin.

1. 241. "If thou lovest," φιλῶν :
 the participle is continually used to
 express a condition or postulate.

1. 247. "Is able," οἶδε : "is un-
 able," οὐκ οἶδε : so "nescio" in

Latin.

1. 249. Combine the negative with
 "one," οὐδεὶς.

1. 252. Use the infinitive for the
 imperative.

1. 253. Use prodelision in ἔλπιζε
 after μή.

1. 254. The relative, in the sense
 of "whosoever," is often ὅστις.

Never try to be the judge of two friends. 260

Hasten not as to what things it is not fit, nor be sluggish in (ὀκνῶ) what it is fit to hasten.

Compassionate not the bad, when they have succeeded ill.

After the giving, the obligation (χάρις) very soon grows stale (γηράσκω).

When wealthy, remember to help the poor.

Now, a long life has many calamities. [γος).

I hate a wicked man when he utters virtuous professions (λό-

Slander not a woman, neither rebuke her. [old.

When thou art young, remember that one day thou wilt be

Trample not on the unfortunate: for fortune is common.

Happy is he whosoever hath met with a generous friend.

Hasten not to be rich, lest quickly thou become poor. 271

It is great gain if thou learn to be teachable (διδάσκεσθαι).

Let there not befall me what I was wishing (χρηζω), but what things are expedient.

By law all things are done and are decided.

Consider the misfortunes of all as common to thee.

It is good to follow the customs of the country (ἔγχωρος).

While thou art (πεφυκώς) young, learn many useful things.

Guard against Nemesis, by being in no wise (μηδαμῶς) over-conceited (ὑπερφρονῶν).

Now, it is becoming for a youth to be silent, rather than to prate.

Now, calumny continually overpowers excellence (τὰ κρείσσονα). 280

Consider true friends as brothers.

It is (πέλω) right for the discreet at least to cleave to the laws.

Overcome anger by reasoning (λογίζομαι, *infin.*) well.

Now, it is better to endure sickness than grief.

When thou art (*Gr.* being) young, be willing to hearken to thine elders.

The new favour prevails over the old favours.

Pass not by poor strangers, when thou seest them.

By assisting strangers, thou shalt meet the same *treatment* (ἴσα) one day.

The sword wounds the body, and speech the mind. 289

1. 271. An adverb sometimes is expressed by an adjective of the same sense agreeing with the person.

1. 283. The imperative of the aorist may be used as equivalent to that of the present.

If thou art ingenious (ξυνητός), shun knavery (πανουργία).
Hospitably-entertain strangers, for thou also at least shalt
be a stranger.

The wise man carries about his estate (οὐσία) in himself.

It is not disgraceful, when ignorant, to learn.

Wherever (ὅπου) force is at hand, law has no power (οὐ εἰσθῆναι).

The anger of one that loves abides a little time.

No man counsels safely with passion.

It is not disgraceful to be silent, but to prate at random (εἰς ἑλπίδα).

The man that was not beaten (δαρείς) is not educated.

There is not any possession better than a friend.

Now, anger forces many to do evil.

800

When thou art prosperous, most-of-all be not high-minded
(φρονεῖν μέγα).

Virtue is the best (μέγιστος) of armour for men. [brance.

It is not right to bear former (ὁ πρόσθε) injuries in remem-

He that is experienced in learning seeth not when he sees.

A false accuser (συκοφάντης) is a wolf to his neighbours (οἱ
πέλας).

Opportunity becomes the teacher of many things.

Now, poverty makes even the well-born dishonoured.

Indolence feeds not the slothful poor (πλῆρ.).

It is hard (δύσκολον) to bear old age and poverty.

Now, fortune aids all the right-minded.

810

It is easier to admonish than to shew-fortitude (καρτερεῖν)
when suffering.

If thou be a slothful rich man thou wilt be poor.

Deliver thou thyself from every evil habit.

Receive (ἐκδέχομαι) a suggestion (συμβουλία) from a wise man.

Sometimes (ποτε) silence is more eligible than speech.

None is a better adviser than Time.

Now, it is wisdom also to learn what things thou understand-
est (νοέω) not.

Now, no wise man thinks beforehand on all things.

All mortal things admit of (ἔχει) many changes.

All things are (γίγνομαι) in-subjection-to (δούλα) diligence
(φιλεργία).

820

1. 297. λαλεῖν "to prate," φράζειν
"to detail," διαλέγεσθαι "to dis-
cuss," λέγειν "to speak in public"
or "say" in general; ἔφη like
"quoth he" in old English after
two, or three of the words; φάσκειν

"to give out or lay down as a max-
im."

1. 302. See note on 253.

1. 318. "Beforehand," πρό: in
composition with the verb, "think
beforehand," προσκοπεῖν.

Fortune guides (*ὁρθώω*, *aor.*) art ; not art, fortune.
 We believe the prosperous man also to be prudent.
 With mortals, most of evils are self-chosen.
 Riches find friends for men.
 No prosperous man is the friend of the unfortunate.
 Count gain to be gain, if it be just.
 Now, to die is not disgraceful, but to die meanly.
 It is an ill man's part to praise and blame the same man.
 All men are friends of the prosperous.
 All are the kinsmen of the prosperous. 330
 Now, the words of the poor are empty.
 Speak not an eulogy (*ἐγκώμιον*) over thyself.
 A just man is not captivated (*ἀλίσκομαι*) by pleasure.
 Health and understanding are the two blessings (*ἀγαθόν*) in life.
 Sleep is (*πέφυκε*) the preservation of bodies.
 A right-minded father is the greatest blessing to a son.
 If thou hast friends, consider that thou hast treasures.
 Be thou fond of labour, and thou wilt win an honourable
 livelihood.
 Abandon (*aor.*) not a friend in misfortunes through anger.
 It is not easy to change an evil disposition. 340
 Flee pleasure that brings hurt afterwards (*ὕστερον*).
 Learn the manners of thy friends, but in no wise hate them.
 Now, gold opens all *places*, except (*πλὴν*) the gates of Hades.
 A good man is not wounded by evil speeches.
 Hand washes hand, and finger finger.
 Now, time dims (*ἀμαυρώω*) all things, and induces oblivion.
 It is right to learn somewhat wise from a good man.
 No man that lies is undiscovered (*λανθάνω*) a long time.
 Habituate (*ἐθίζω*) thy mind to good deeds.
 The understanding is a great bridle of passion with men. 350
 False calumny is the pest of (*λυμαίνομαι*) life.
 Now, every good and worthy man hates falsehood.
 How sweet is beauty when it has a discreet mind !
 How sweet it is for a servant to meet with a good master !
 How is learning nothing, if the understanding be wanting
 (*ἄπειμι*) !

1. 323. In compounds with *ἀντὶς*, *ἀντὶς* generally precedes.

1. 337. A condition, by whatever English expressed, is often in Greek expressed by the participle alone.

1. 339. "Abandon," *προδοῦναι*,

often used of mere dereliction, not always of purposed treachery.

1. 345. Place the corresponding words together in this and similar passages.

Now, education is the staff of life.

With all men, conscience is a god.

With men, riches are (πέφυκε) power.

If thou wilt not check the tongue, there are woes for thee.

It is better to be poor on land than to be at sea (πλεῖν)
wealthy. 360

As thou art mortal, mock not the dead.

God willing, thou canst sail even against the current.

Choose to judge what is just, not what is expedient.

There are many unseemly things in violent anger.

Both bestow and receive just favours.

How great is the little thing, given in season !

How often (*neut. plur.* πολλὸς) are we pained through our
pleasures ;

For, ere now (ἤδη), I have seen even the defenders (παρα-
στάτης) of justice

basely overcome by (πρὸς) wicked envy : 369

men envy them because they are (*part.*) themselves worse ;

and envy is wont (φιλω) to assail (πηδῶ εἰς) conspicuous
things.

In-comparison-with (πρὸς) necessity, all the other things are
feeble ;

but boldness avails (ὠφελῶ) greatly against calamities.

for it is not meet (χρεὼν) to be enraged at circumstances
(πράγμα).

for that is no-wise heeded (μέλει) by them, but he that lights
on them (ἐντυγχάνω),

if he dispose the circumstances aright, succeeds (πράσσω) well.

There is not either fortress or riches,

nor any other thing, (so) hard-to-watch-over as woman.

As-far-as (ὥς) in my judgment (ἐν ἐμοὶ) at least, he would be
judged to be not right-minded, 379

whoever, dishonouring the laws of his country (πατρίᾳ γῇ),

praises another *country*, and is pleased with its manners.

But even I myself am uncertain of judgment (δυσκρίτως ἔχω)
respecting shame ;

for both there is need of it, and there are *occasions* where (οὐ)
it is a great evil.

There is not any thing sweeter to children than their mother.

My sons, love your mother ; since love there is not

other like it (τοιούτος), such as is sweeter to love.

But let no man know those things which it is meet to be
hushed (σιγᾶσθαι) ;

for from a little spark the peak of Ida (Ἰδαῖον λέπας)
 one may kindle ; and by telling to one man,
 all the townsmen (ἄστυς) may learn what it is fitting to
 conceal. 390
 But I know all things whatever it is fitting for one noble to
 know,
 both where it is necessary to be silent, and where it is safe
 to speak,
 and to see what things it behoves me, and not to see what it
 is not fitting,
 and to rule my appetite ; for even while I am in evils,
 I have been trained up (ἐμπαιδεύω) in liberal manners.
 But possess aright what things thou mayest have, without
 censure (ψόγος) ;
 and abiding (ξύνειμι) with justice always, preserve (*mid.*)
 small things ;
 and be not as the bad pilot, who once having sped well
 in quest of (ζητῶν) more, next (εἶτα) lost all.
 Not aright are laws laid down (κεῖσθαι) about women, 400
 for it would have been right for the prosperous man to have
 as many as possible
 wives, if-only (εἴπερ) to-be-sure (δὴ) there was at hand (πάρ-
 εμι) maintenance in his house ;
 so that he might have turned out of his house the bad
 one,
 and preserved joyfully her that was good.
 But as it is (νῦν), they look to one, a great risk
 hazarding (ρίπτειν) ; for not trying their manners,
 we mortals lead into our houses unproved (ἄκριτος) brides.
 Seest thou sovereigns that have grown great (αὐξάνομαι)
 through long ages,
 how little are the things that overthrow *them*, and one day
 hath pulled down one from on high, and hath raised another
 up ! 410
 and Wealth is winged (ὑπόπτερος) ; for *those* with whom he
 once was
 I see prostrate (ὑπτίως) falling from their expectations.
 For whatever man is disposed (πέφυκε) towards having more
 than his share (τὸ πλεόν),
 is inclined to (φρονῶ) nothing equitable, nor desires it,

1. 390. "Townsmen" ἄστυς, a λίτης "a citizen, enjoying political
 mere inhabitant of the place: πο- rights."

and is estranged from (*ἀμικτος*) friends and the whole community.

O venerable Modesty, would that, with all mankind dwelling, thou hadst taken out shamelessness (*τάναισχυντον*) from their minds!

O bright sky, and pure light of day,
how sweet to behold, both to those speeding well,
and those miscarrying, of whom I am (*πέφυκα*) one! 420
Alas, alas, that with men the facts have not
a voice! in-which-case (*ἵνα*) the crafty of speech (*δεινὸς λέγειν*)
had been nothing:

but now, with their well-flowing mouths, the truest things they disguise (*κλέπτω*), so that there appears not what ought to appear.

It is meet for any of mankind to win such gains for which he is not likely (*μέλλω*) ever to lament afterwards. Now, Love is a teacher of daring and boldness.

For it would have been meet for us, forming (*ποιεῖσθαι*) an assembly (*σύλλογος*)

to lament one born, into how great evils he comes; 429
but, on the other hand, one dead and released from labours to bear forth from his house rejoicing and with songs (*ἔθ' ὕμνοισιν*).

It is indeed pain to fall under any disgraceful calamity: but if then it befall one, one ought (*χρὴ*) to veil (*περιτέλλειν*) it carefully,

concealing it, and not to publish these things to all; for such things become a laughing-stock (*γέλως*) to one's enemies;

for that a man should divulge (*ἐκμαρτυρεῖν*) his own adventures

to all, is simple (*ἀμαθής*); but the concealing them is wise. Greater to mankind is the favour that from the unexpected quarters

has appeared (*part.*), rather than that which was awaited (*προσδοκῶν*).

How *truly* is nothing else faithful to a man, except his children! 440

But for the sake (*ἐκατὶ*) of gain, even one's kinsmen (*τὸ συγγενὲς*) fail (*νοσεῖν*, *sing.*).

1. 422. *ἵνα* takes the indicative when it refers to what would have been the result of some event which did not take place.

He that busies himself in (πράσσω) very many things mis-carries (ἀμαρτάνω) most of mankind. [sure

But *despair not*; for doubtless even in sorrows there is plea-for mankind, wailings and flowings (ἐπιρροή) of tears; and these things lighten sorrows (ἀλγηδών) of minds, and banish (λύω aor.) the extreme (ἄγαν) troubles from-the-heart.

We infer (τεκμαίρομαι, using the form μεσθα) the obscure things through the things before us (πάρειμι).

I alone having established (ὀρθοῦν) the remedies for oblivion (*gen.*) at least,

the consonants (ἄφωνος) and the vowels (φωνεῖν), and having put together syllables,

found out for men the knowledge of letters (*Gr.* to know letters). 450

So that one not present, across (ὑπὲρ) the expanse of the sea (πλάξ πόντιος),

knows well all the things there at home (κατ' οἴκους);

and so that one dying, the quantity of his moneys for his children

tells by writings, and that he who takes them knows:

and the evils which fall out for discord among men

the writing tablet (δέλτος) decides (διαριεῖν), and suffers not any to assert falsehoods.

For he that lives with one (ξυνών), if he chance to be (γεγώς) a wicked man,

trains up (ἐκπαιδεύομαι) his associates (ξυνών) to be such;

but a good man trains them to be good; but communications (ὁμιλία) ever

that are good be earnest to follow, O young men! 460

Old age, my son, than younger minds

naturally is (*perf.*) wiser and surer (ἀσφαλής);

and experience prevails over (κρατεῖν) inexperience.

Now, neither make-to-depend-on (ἀναρτᾶν) the populace all authority;

nor on the other hand oppress (κακώω) them, setting-down wealth in honour (ἔντιμος);

nor ever cast out a man trusted by the people (πιστὸς δῆμῳ);

nor aggrandize him more than is meet (καιρός); for it is not safe,

l. 443. When ἀλλὰ is followed by γὰρ, some clause which the writer conceived, but did not set down, must be supplied. See Clarke on Iliad V. 22.

lest from him there spring up (φαίνομαι) for thee a gorgeous
 (λαμπρὸς) tyrant;
 and put down (κωλύω) a man honoured beyond his deserts
 (δίκη, *sing.*);
 for the bad, when prospering, are a distemper to a common-
 wealth. 470

O wealth, by how much art thou the easiest burthen to bear!
 but even in thee, troubles and many banes (φθορὰ) of life
 are inherent (ἔνειμι); for all the race of mortals is feeble.
 I would (ἄν) not desert a friend though lifeless (ἄψυχος).
 You have told no marvel, that being a mortal he is unhappy:
 he has suffered such things as await both thee and all men.
 Often do hopes and reasonings (λόγος) mislead (ψεύδω) men.
 There are with us mortals desires (ἔρως) of all kinds (παν-
 τοῖος):

for one boasts that he has received noble-birth,
 but to another there is no care (φροντίς) for this, but of
 riches 480

in abundance (πολὺς) he will wish to be called (*perf.*) master
 (κύριος);

and another it pleases with evil daring his neighbours (ὁ
 πῆλας)

to persuade, when speaking nothing sound from his mind
 (*plur.*);

and things above (μετέωρος) and the various settings (δύσις)
 of the constellations others

explore: thus the life of man is uncertainty (πλάνη):

but I desire to attain (*aor.* 2) none of these things,

but I should wish to have the renown of glory (εὐκλεία);

for not beside the bowl and the banquet only

do riches bring pleasures to men,

but they bear no small force in misfortunes. 490

When any wicked man speeds well in a community,
 it causes the minds of the better *sort* to be distempered,
 when they have the power of the wicked as an example.

Now, who knows whether life (τὸ ζῆν) is death;

while (δὲ) beneath, death is accounted life?

Now, the wise hush up (συγκρύπτω) their family (οἰκεῖος) mis-
 fortunes.

Agamemnon, not even if holding an axe in both hands
 one were ready to dash it against my neck,

will I be silent (*fut. mid.*), while at least I have just things
 to plead against you (ἀντειπεῖν).

Doubtless not (οὐ τάρ᾽α) Ulysses alone is crafty. 500
 necessity teaches *one to be* wise, even if one be slow.
 It is seasonable (ῶρα) for thee to have judgment stronger
 (κρείσσων) than thy anger;
 and do thou yield to necessity, and contend not with the
 gods.
 For what does wealth avail me, when at least I am sick?
 I would (ἄν) choose, possessing little (*plur.*) and day by day
 (καθ' ἡμέραν),
 to live a life free-from-pain, *rather* than to be diseased being
 wealthy.

I.

O beloved charm (θέλγητρον) of sleep, who the body of mortals
 Gently nursest (ἀτάλλω)! how ever, scaring thee from my
 Couch, have I chased thee away? for not any more dost thou
 pleasingly

Weigh down my eyelids, nor, refreshing me from toil,
 Steepest thou (τέγγω) my senses in sweet forgetfulness of
 evils.

Wherefore thee lying in smoky (πολύκαπνος) hovels (στέγη)
 All night (πάννυχος) lull (κοιμίζω) the shrill-sounding
 Night-flies (κώνωψ); and falling upon ill-spread pallets
 (στιβάς)

Lovest thou to sleep, rather than in the perfumed
 Chambers of sovereigns, beneath costly canopies (σκηνή), 10
 Soothed as to thine eyes with sweetest melody of songs?

Alas! I call thee a dull god, who cleavest to the squalid
 Bed of the poor, but one a royal couch

Filling (ἔχω) hast left sleepless, as when

In a city a watchman all night watches for (τηρέω) the bell.

And what? hast thou not, upon the both lofty and dangerous-
 to-mount (δυσέμβατος)

Mast, fettered the eyelids of the sailor-boy (*Gr.* for the sailor-
 boy),

I. 1. 2. In questions, *πότε* is
 often added to increase the force of
 the interrogation; as in English,
 "why ever?" or, "why in the
 world?"

I. 5. Instead of the possessive
 pronoun, the dative of the personal

pronoun is often used: "my senses,"
φρένας μοι.

I. 12. "Alas!" *φεῦ*, to be prefixed
 to the line, and to form no part of
 it, as in Æsch. Choëph. 193, and
 frequently in other places.

And, as babe in cradle, rocked him snoring (κνώσσω)
 With the very surge of the salt billow?
 And that, when the wind, mingled with the fierce sea, 20
 Having laid-hold-on the curling waves, their huge
 Heads has lifted up, and amidst heaven's slippery (ὕγρως)
 Clouds has placed them (στηρίζω) roaring horribly (*neut. sing.*
adj.),

So that Hades himself is awakened by the din.
 Hast thou not then been partial, Sleep, who thy boons
 At such hour bestowest on the wet-through sailor;
 But to a-king, who has aiding him the night
 And silence, and whatever to bring alumber on the eyes
 Is wont (φιλεῖ) most, begrudgest to grant the same things?

*Re-translated from a Greek translation of SHAKESPEARE,
 Henry IV. Part II. iii. 1.*

II.

Cromwellus, I indeed said not from my eyes
 That ever I should drop (βάλλω) tears, not even in the utmost
 of evil;

But thy truth (*neut. adj.*) and noble sayings me
 Have overpowered, so as to turn me to woman (*neut. adj.*).
 Now, then, let us wipe away the tears, and thou,
 Most beloved Cromwellus, up to thus much hearken to me:
 And when I meet with oblivion, as also I shall meet with it,
 And have been buried among damp and insentient stones,
 Where not any mention nor remembrance of me ever
 Shall exist any more (τολοιπὸν), then surely, among thy
 friends, words 10

Such as these shalt thou speak: These things enjoined (παραι-
 νέω) me

Bolseius, himself once of mazy (πολύπλανος) honour
 Having trod the paths, and of glory the stormy
 Wave having passed, and explored the creeks (μυχός):
 Who, himself not having found land for himself, still

1. 29. The reference to the original passage in Shakspeare is added, that, by examination of it, and comparison with it, the beginner may see how to modify the original

English, and convert it into a more practicable form, as it were, intermediate between Greek and English.

II. 1. 8. Two epithets are often coupled by ἡδέ.

Having-thoroughly-learned by his own shipwrecks before,
 Pointed out to-me-at-least the safe way of fortune.
 And first my fall, and from what (*plur.*) it arose,
 I tell thee to mark, and to hate ambitious feelings (*τρόπος*):
 For these, no other thing, from their thrones the angels
 (*δαίμων*), 20

Those of old, the race of heaven, drove out (*ἐξέστησα*):
 How then can man at least ever, though even being of God
 The image, benefit by these? But ever the last
 Of thy friends rate (*τιμάω*) thyself: and if one be thy enemy,
 Recompense him with benefits: for not silver
 Will make friends more than sincerity.

And ever in thy hand offer (*προσφέρειν*) gentle manners,
 That thou mayst shun evil-tongued envy.
 And of terrible things regard none, while thou art just:
 And whatsoever things thou dost, do all for thy country, 30
 And for God, and for truth: and if really (*ἄρα*) thou fallest
 through (*ἐκ*) these things,

Thou wilt die acceptable to God, and pure before men.
 And defend thy king——But now lead me into the house
 And from my hand receive this tablet (*δέλτος*): [*(plur.)*]
 It contains my possessions written on it.
 These things I for the king, of whom I received them,
 Set down (*ἐπιγράφω*), to the least matter; and to me alone
 Remains the folding of this holy robe,
 And my integrity (*εὐσεβὴς φρόνη*); the rest no more belongs
 to me.

Alas! most beloved Cromwellus, for if the love which for my
 King I had once, that, even as to a small part, 41
 I had devoted to God, *it had been well*; for not ever in old
 age

Would he have abandoned me defenceless to my adversaries.

SHAKESPEARE, *Henry VIII.* iii. 2.

1. 16. "Thoroughly," by *διὰ* or *ἐκ*
 in composition with the verb; here
 "thoroughly learn," *ἐκμανθάνειν*.

1. 29. "Regard," in a way of
 apprehension, *ἐντρέπεσθαι*, with
 genitive of object.

1. 30. See notes on 208 and 189.

1. 42. The proposition to which
 the clause including *γὰρ* refers,
 when it cannot be mistaken and can
 be easily supplied, is sometimes
 omitted.

III.

O my renowned son, thou knowest that
The strife of Mars is uncertain whither it will issue (*προβαίνω*):

But one thing is not uncertain, what a harvest from victory
Thou art likely (*μέλλω*) to reap, thy country being subverted;
In recompense for which things, thy fame most hateful
hounds

Curses pursue; and one writing of thee, words
Such as these will throw out: a noble nature indeed
The man shewed, but that he blotted out for himself (*mid.*)
By the close of his deeds, having destroyed his country with
his spear:

And ill fame awaits him even in after-times (*μεθυστερον*). 10
Speak to me, son: dishonour me not, my child, *as thou art*
doing;

Though thou the finished strains (*ὑπέρκοπος τρόπος*) of majestic
Virtue cultivating, the soft gracefulness (*χλιδή*) of the gods
And their awful sovereignty (*ἀνθαδία*) hast been imitating,
though being a mortal,

As one the wide cheek of the air with fierce
Thunders ready-to-tear, *though* nothing else than an oak
Meaning to rive with bolt moderately armed.

Son, why art thou silent? whether for a noble man to cherish
Resentment for things done wrongfully is it becoming?

But do thou—for not aught with him is there account of
tears— 20

Now speak in my stead, unhappy daughter;
Speak thou also with us, babe, beseech thy father;
Perhaps childish things more than reasonable things may
persuade him,

And yet, come, tell me, a greater obligation to a mother,
which

Of mankind owes? and then how lettest thou me prate
These things in vain, like one sitting in the stocks (*ξύλον*)?
Wherein allotting to thy parent the share which it was meet

III. 1. 2. Many verbs, of which
βαίνω is one, have in Attic no
active future, so that one must use
the middle future.

1. 16, 17. "Ready to tear,"
"meaning to rive," by future par-
ticiples.

Of thanks hast thou shewed thyself (*act.*)? *Thee* under-
her-wing she *as* a loving

Hen (*ὄρνις*) its chick (*νεοσσόν*), the desire of second issue
Having foregone (*ἀφίημι*), with cluck often indeed to battles
Sped *thee* forth (*προπέμπω*), and often thee again to thy
home (*plur.*) 31

She led in, bearing the all-honoured prize of victory.
Whereupon, if thou at least sayest that I ask unjust things, me
Spurn, spare not: but if at least *I ask* just things,
And thou wilt shut me out from the honour meet for me,
Thou, despising the *words* of thy mother, wilt both be inju-
rious, I am persuaded (*οἶμαι*),
And canst escape the great vengeance of the gods no wise
(*οὔτι μῆ*).

This man turns away (*ἐμπαλιν*), as it seems:
Dear ladies, now it is good (*δοκεῖ*) to fall before him,
Surely he must (*doubtless* *ἀν*) be ashamed at the knee of sup-
pliant kinsfolk. 40

SHAKESPEARE, *Coriolanus*, v. 3.

IV.

And in this *interval*, as even to the gods I ever confess (*λέγω*)
Whatever things I do-amiss through the wanderings of
desire,

So, the *matters* of this love, how to the maiden that of me,
And to me that of her came, all will I relate to you.—

By all means, Othello, tell how these things are (*ἔχω*).—
The father of this *maiden* was (*τυγχάνω γεγώς*) to me
A friend; and often invites me to his house (*plur.*),
And questions me on the adventures of my life,
And the battles, as many as I shared, and of cities, ever
Longing to hear the hostile beleaguering (*προσεδρία*): 10
And I go through all the recital to him,
As it was even from *my being* a boy down to the then day.
And therein I told most disastrous chances,
And pitiable sufferings, by ships and on field of earth;
And how I am preserved, of destruction at the extreme
Limits, in the deadly breaches (*εἰσβολή*) of ramparts;
And how I am taken by hostile men,
And endure slavish life: then free

IV. 1. 13. "Told," *ἡῶδων* a dissyllable, *v* merging in *η*.

I pass over much sea and land a wanderer (πλάνης);
 And therein (see my devices) there was opportunity (πάρ-
 εστι) to tell of 20

Both very vast caverns, and untrodden deserts,
 And precipices and rocks, and on-a-level-with heaven
 Peaks of mountains, and the raw-devouring race
 The Anthropophagi, tearing each other's flesh,
 And the *men* that under their shoulders their monstrous
 Head make-grow (αυξάνω). Relating then (ἄρα) these things,
 Me Desdemone was very eager to hear:

However (μὴν) she leaves not the *affairs* of the house for
 the sake of these things,

But always having despatched those as quick as possible,
 Returning (στροφείς) back, she offered me an insatiate ear.
 Which things I having perceived, once her opportune 31

Having taken, found some way to touch her soul,
 So that the maiden besought me out of earnest heart

To tell the complete tale of my wandering,
 Of which she was indeed informed of small *parts*,
 But not at least accurately, so as to know it all.

And I then indeed consented, and she often

Listening bedews her cheek with tears,
 As I related (*gen. abs.*) aught of the things which once, being
 a youth,

I suffered: and when all had been told, 40
 She gives me countless groans *as* a reward.

How truly full are these things, says she, of wonder,
 And how pitiable things hast thou told, and things to be
 regretted (ποθεινὸς) with wailings!

And even (μὴν) she wished she had heard nothing, but still
 She wished to receive of the gods such a man; and thanks
 For these things she gave (ἔχω), and bade me, if I knew any
 friend any where

That loved (*part.*) her, to teach him to tell all the things
 which I also *told*,

For by these things was she to be persuaded.

On this, I spake out my own *feelings*, and somehow she loved

1. 22. "On a level with," ἐξ-
 ισούμενα, ἐξ merely implying com-
 pleteness, as in ἐκτελεῖν, ἐξεργά-
 ζεσθαι.

1. 47. Some of the words of this

line belong to the following: it
 was not possible, retaining sense,
 to separate them entirely into their
 proper lines.

Me indeed herself for the sake of these misfortunes, 50
 And the-man-before-you (ὅδε) her, when I saw the com-
 passion of her mind.
 Such witchcrafts I-at-least employed,
 And here is the lady herself near, who will prove (*part.*)
 these things.

SHAKESPEARE, *Othello*, i. 3.

V.

Now at length (δῆ) come on, approach, Antonius, and ap-
 proach, I pray,

Hither to me, young man, prince Octavius ;
 Avenge ye your quarrel (δίκη) on Cassius alone.
 For surely with Cassius the joy of life hath died,
 Whom in the first place indeed those loved *by him* hate,
 And he that was a brother scruples-not (τολμάω) to insult,
 And as a slave they check me, and my faults
 They store up (φυλάσσω) in the folds of a tablet, written,
 So that they upbraid me with my misdeeds, having well
 learned them.

Surely (ἦτ') I could from my eyes with tears this 10
 Soul let-loose. And the sword indeed is at hand (πάρα),
 Again this my naked breast (*plur.*) is before thee (πάρα) ;
 in it is a heart

Dearer to me than the mines of Plutus, and than gold.
 Come on, if thou art a Roman, take forth from me (*acc.*) this,
 I will give my heart, *I* that begrudged thee moneys,
 Strike, as thou didst Cæsar before ; and I know well,
 Though utterly hating him, still
 Then thou wast loving him more than ever thou wast
 Cassius.—

Put away back thy sword within the sheath (*plur.*),
 And be angry even whenever thou wilt: it is allowed thee, 20
 Venture upon (τλήμι) the utmost (πάν): we will attribute
 thy violence to thy humour (λήμα).

O Cassius, verily thou hast been yoked with a certain lamb
 That bears (*part.*) resentments as a broken stone *bears* fire,
 Which, much enforced, by constraint a transient (βραχὺς)
 Spark lets fly (*aor.*) and then is cooled again.—

Whether is Cassius come to this, to his friend Brutus

V. l. 12. "This my," ὅδε, ὁ, the possessive pronoun being expressed by
 the article.

To become altogether a jest and a laughing-stock, when Sorrows and ill-tempered blood (*βαρὺς θυμὸς*) carry him away?

When saying those things, I also myself was ill-tempered.—Do you admit (*ξύμφημι*) this? then will not you give your right hand? 80

Aye, and my heart—O Brutus: to what end (*πῇ*) sayst thou this?

Whether lovest thou not me so much as to bear, If me, that which I have from my mother, the rash Temper (*φύσις*), makes forgetful of right things?

By all means: and therefore, when thy tongue over-bitter Is toward Brutus henceforward, deeming as to those things That thy mother chides (*κερτομέιν*) not thou, I will endure it.

SHAKESPEARE, *Julius Caesar*, iv. 3.

VI.

This royal infant, may she have God propitious,
Though in cradle, promises (*εὔχομαι*) to this land
To be a giver of countless blessings,
Which with time will shine forth: she shall be set forth,
(But few of the present [*νῦν*] men shall see this,)
To the princes then and to those after
A certain glorious pattern, for there was not in Saba of old
So much love of sage wisdom (*πρόνοια*) and virtue,
As one day shall be in her; all things that for a prince
(*κοίρανος*), 9
And all that are becoming for virgin dignity (*σεμνῇ παρθένῳ*),
Shall exist in her, and shall doubly be manifested.
The truth shall always nurse her (*παιδεύω*) tenderly (*φίλως*);
Holy thoughts shall always counsel her well;
She will win the love of men and their fear at once,
For she shall be most dear to her subjects;
But her enemies shall shake (*φρίσσω*) like an earth-born ear-
of-corn,

l. 27. "Laughing-stock." From the first person of the perfect passive, a derivative noun in *μα*, *ματος* is often formed, to express the object or subject of the action of the verb: thus, from *παίζω* "mock," *παῖγμα* "subject of mockery," or "laughing-stock;" from *λακτίζω*,

λακτισμα an object for kicking.

l. 31. In tragic dialogue, an affirmative answer to a question is often expressed by *γε*.

VI. l. 3. From a masculine in *ηρ*, as *δοτήρ*, the feminine is formed in *εῖρα*.

Hanging (ναύειν) their head to the ground for sorrow (*plur.*).
 All that is good is growing with her;
 In her time (ἐπὶ τῇσδε) every man, sitting by his vine,
 Shall reap the gifts of the earth, a feast sown by-himself, 20
 With his friends singing-in-concert (ξυνάδειν) the joyous song
 of peace.

God (τὸ θεῖον) shall be rightly known among men;
 And those about her shall clearly learn fully
 The perfect way of honour, looking on her,
 For the sake of illustrious deeds rather than of birth
 Desiring to have the fair crown of glory.
 And these things are not fated to die with her,
 But as, if ever dies the celebrated bird,
 The maiden phoenix, there arises from her ashes
 A certain new bird, an equal wonder with the former: 30
 So she, released from this mortal darkness,
 Shall leave this glory to a certain noble man,
 Who, a successor shining (φανεῖς) from her honoured ashes,
 As some bright star, honoured equally (*neut. adj.*)
 Shall be established, enduring for all time.

SHAKESPEARE, *Henry VIII.* v. 4.

VII.

Old man, you are bringing before us (εἰσάγω) a certain
 strange (ὑπερφυῆς) suit;

But yet the path which you walk in is lawful.

The laws of this city are not able to stop you.

Merchant, are you under penalty (ὑπόδικος) to this man?—

Yes, he says.

And do you confess that you contracted these contracts
 (ξυμβόλαιον)?—

I confess it: I contracted them, and I deny not *asserting* the
 not *having contracted*.—

But then it is meet that you take pity on this man, Hebrew.—

For what compulsion *forces* me? tell me this plainly.—

Compassion is not of constraint, but it is (*aor.*) gentle, 9

And it drops as the verdure-giving (χλωρὸς) dew from the sky,

l. 28. The second syllable in *περ-
 κλυτος* may be lengthened, though
 a mute and liquid seldom lengthen
 the preceding vowel of a com-
 pounded preposition.

VII. l. 4. See note on v. 31.

l. 10. An adjective often is used
 in the sense of imparting or com-
 municating its quality, *χλωρὸς*
green, or that makes green.

Watering the ground beneath with precious drink :
And it is twice blessed (χρηστός) ; for equally (ἐξ ἴσου) it
benefits

The giver and the receiver (*aor. parts.*) and always in the
highest

It is implanted highest, more for the well-throned
Sovereigns becoming than the gold-plated (χρυσήλατος) crown.
The sceptre indeed indicates the powers of temporal (θνητὸς)
sway,

Being an associate with honour and sovereign (παντελὴς)
authority,

In which consists (κεῖται) the awful majesty of kings :
But compassion is above (κρείσσων) this sceptre bearing,
For it has its throne in the hearts of sovereigns, 20
And is an associate with God himself from the beginning ;
And all the powers among mortals then (τηνικαῦτα)
Are most like to the Divine Power

When most justice hath been mingled with compassion.
Do thou then, though alleging just things, consider this well,
That with justice none shall be saved,

As many mortals *of us* as look on the sun :

When then in prayers we beseech the Deity (τὸ θεῖον)
To shew (νέμω) compassion to men, these prayers us
Teach by all means to shew compassion to each other. 30

And I speaking-out these things, wish of pleas
Those *that are* thine, to mitigate the justice ;
Which if thou follow, this grave court (ἔδρα) before thee (ᾔδε)
It behoves to bear a just vote against the merchant.

May the deeds of myself fall on myself, on *my* head,
For I ask to obtain what the law gives,
The lawful penalty of the contracts.

SHAKESPEARE, *Merchant of Venice*, iv. 1.

VIII.

When (ὥνικ' ἄν) opportunity of evil deeds is present, how
For the most part it easily persuades to do evil deeds !
For if thou hadst not been present nigh me,
On whose body was-inherent a stamp (χαρακτῆρ)
And a plain sign, which fully-shewed thee ready
To dare things which bring disgrace on those daring them,

1. 26. "That," ὅθ' οὐνεκα, a pleo-
nastic form frequent in tragedy.

1. 35. Crasis of the article,
twice.

This murder would not have come into my mind,
 But I, having observed thy abhorred aspect,
 Seeing thee a most excellent co-operator in bloodshed (αἷμα),
 And utterly-wicked and bold in dangers, 10
 Cautiously in secret words, riddled-upon (αἰνίσσομαι)
 The slaying of the boy Arthurus, sounding thee:
 And thou to have the reigning *king* friendly
 Wishing, slewest wilfully a princely boy.
 For if indeed merely once thy head
 Thou hadst shaken, or then hadst hesitated, when
 I said what I proposed to do, but not openly,
 Or hadst turned thine eyes upon me, as doubting (ἀμυχανεῖν),
 And hadst claimed-of (ἀξιόω) me to tell thee plainly what
 things I was saying,
 I should straightway have been dumb from shame, 20
 Foregoing the counsels of my former thoughts,
 And thy fear would have occasioned fear in me.
 But thou well understoodst my *suggestions* by nods,
 By which again thou signifiedst thy meaning (λόγος):
 Yea truly (ἦ μὴν) thou agreedst with fearless heart,
 And then eager with savage hand thou didst
 This deed, of which to tell the name alone
 Both my tongue and thine equally was ashamed.
 Begone, base doer, nor look on me more.
 I am abandoned by my nobles, and there mock my country
 (πόλις) 30

Hostile armies in the very gates;
 And even in the very flesh of this body,
 Within these both of blood and of breath
 Confines, civil war agitates all things
 Between me and the avenging-furies (ἀλάστωρ) of my kins-
 man.—

It is fitting to arm thyself against other enemies,
 But let there be peace to thy soul with thyself:
 The boy yet lives, for this hand a maiden
 Is yet, having done none at all of the things thou speakest of,
 Nor hath it been blood-stained with murderous drops, 40

VIII. l. 10. "Utterly," with an
 adjective, often by a compound
 with πᾶν; "utterly wicked," παμ-
 πόνηρος.

l. 21. Certain adjectives, *former*,
present, *ancient*, *future*, and others,

are often expressed by the cor-
 responding adverbs with the ar-
 ticle, ὁ πρὶν, ὁ νῦν, ὁ πάλαι, ὁ
 ἔπειτα, κ.τ.λ.

l. 23. "My suggestions, counsels,
 sayings," &c. τὰμὰ often.

And of deadly intents the base-counselling (*αἰσχρόμητις*)
 Motion (*ὀρμή*) no way stole into (*ὑπέρχουσθαι*) this heart. No.
 But in the man before-thee (*ὄδε*) thou hast wronged his nature,
 Who am fierce-looking in appearance without,
 But within I cherish a disposition too gentle (*Gr. gentler than*)
 To slay an innocent boy with fell hands.

SHAKESPEARE, *King John*, iv. 2.

IX.

Come hither, hither, Hubertus, noble head,
 Dearest one, we owe thee not a small debt,
 And in the enfoldings of this flesh a soul
 Resides, which from thy loyalty of old
 Is conscious that it has received good, and purposes one-day,
 In-return-doing thee good, to lay *on thee* twice as great an
 obligation.

And not ever of thy oaths which thou swarest freely
 Has *my* remembrance died, dearest one, but on the tablets
 of my

Mind (*plur.*) they live for ever, carefully (*εὖ*) written.

Come then, reach out to me thy right hand. 10

I was ready-to-say something indeed, but these things to a
 better

Opportunity having adapted (*προσάπτειν*) I will declare, for
 almost in-some-respect

Shame forbids me (I call-to-witness heaven)

To tell thee how much honour I pay thee, Hubertus.—

King, I owe thee many thanks for these things (*gen.*).—

Not yet, friend, hast thou to say this justly,

But know assuredly thou shalt have; and though time creep
 very-slowly,

Still one day there will come, there will come a season to do
 thee (*aor.*) good.

I was indeed ready-to-say somewhat, but let those things fare
 well (*προχάειρ*):

For now the bright (*ἐπίσημος*) orb of the sun 20

Blazes through the clear-sky (*αἴθρα*), and the proud day

IX. 1. 1. Long *u* of a proper name in any other language is generally expressed in Greek by *ου*, Julius Ἰούλιος; *u* when merely lengthened by position is expressed by *ο*, Publius Πόπλιος; short *u* is often elided, Lentulus Λέντλος, Catulus Κάτλος.

L. 11. See note on III. 16.

Leading a train of empty delights
 And full of wantonnesses and of gawds, the words
 That *are* mine abhors : but if for me the brazen-mouthed
 Bell, clanging forth his iron-tongued voice,
 Announced the mid-course (διάνυλον) of the nightly revolution ;
 If this place, where we are standing, of graves
 Was some mound, and thou wast standing by me
 Stung (δάκνω) with the goads of countless wrongs (ὑβρισμα) ;
 And if the surly melancholic spirit 30
 Curdled thy blood, and rendered it sluggish, dense,
 Which, now ever bounding both up and down,
 Tickles (κνίζω) the veins (*Gr.* canals) of the mortal body,
 And into men's eyes inspires (ἐμβάλλω) foolish laughter,
 And elates their cheeks with idle merriments,
 A *feeling* opposed to my purposes ;
 And if thou again couldst see me without eyes,
 And hear me without the hearing fountain,
 And answer-me-in-turn again without tongue,
 Practising intuition (ἐννοια), being blind, destitute of (δίχα)
 ears, 40
 Dumb *in regard* of ill words ; I then might (ἂν),
 Nothing regarding the espial of day,
I might, I say, tell thee all my counsels ;
 But now I must (ἂν) not tell thee—but still I love thee
 exceedingly,
 And certainly I deem thee to be friendly-minded towards me.

SHAKESPEARE, *King John*, iii. 3.

X.

Come on, come hither, Hubertus, many things to thee of old
 We owe-in-return for thy former attachment :
 And, dearest one, the soul which this body surrounds
 Knows well indeed that it has received good *of thee*, and to
 advantage
 Will repay this debt, in-turn-doing thee good.
 And for thy oaths which thou swarest willingly (*adj.*)
 With us there dwells (κεῖσθαι) gratitude alive and not de-
 parted.
 Give, I pray thee (δῆ), me the pledge of thy hand. There is
 somewhat which to say to thee

1. 36. τῆς is continually found, translation into English.
 without easily admitting of distinct X. 1. 2. See note on VIII. 21.

I purposed (μέλλω) just-now, dearest one, but to a better Opportunity having suited it, I will-speak-it-out hereafter. 10
However this at least know clearly, I am ashamed to tell
How kindly I feel (φρονεῖν) towards thee, and love thy head.—

King, of a truth I have boundless gratitude towards thee.—

But there is nothing now indeed for which this
To say it behoved thee, but there shall be in after-time:
For a day shall come, though it may chance with slow foot,
On which clearly by deeds will I shew my good-will.
Be it so. A certain tale, indeed, I wished to tell to thee:
Though to be silent is better; for in heaven
The sun is driving, and the day in pride (*plur.*) 20
Wantoning, and in a multitude of frivolous delights,
Looks on us, and will not endure this
Word hearing. For if now the brazen-mouthed
Bell was clanging in the middle course of night;
If here, where we stand, a corpse-receiving
Grave-heaped enclosure was; and thou under countless
Ills wast labouring, having suffered the extremes of extremes;
And for thee some melancholic savage-minded resentment
Was keeping thy blood curdled and thickened, 29
Which for the most part is wont to boil, and in the channels
To bound lightly, and in the eyes empty-minded
Mirth hath kindled, and the convulsed
Cheeks with childish laughter distends,
Which to these counsels which I have extremely
Hostile abides (*perf.*); if thou without eyes
Knewest how to see, and without ears my
Voice to hear, and to answer again
Having a dumb expression, in thought alone
Hearing me and seeing me and speaking to me;
Neither should the sleepless espial of day, 40
Nor the eye of the sun, have restrained me
So as not to utter my whole mind to thee:
But now I must not tell thee; but still I love thee,
And thou at least also equally lovest me, as I believe.

SHAKESPEARE, *King John*, iii. 3.

1. 22. See note on V. 27.

fixed to words to which we cannot
prefix our article.

1. 34. The article, to imply excellence or dignity, is often pre-

XI.

Prince, time bears on his shoulders a certain wallet,
 Where he carries alms (*πρωχικαὶ τροφαὶ*) for oblivion
That is swelled out with ill-requited kindnesses.
 These scraps from ancient good deeds (*Gr.* things well done)
 At once are performed and devoured;
 Now they are, and the-same-day they are forgotten (*perf.*).
 Then close to follow up the things done
 Preserves the fair-beaming brightness of glory;
 But on-the-other-hand, he that giveth up, just-like mail
 Rotted with rust hangs (*imperf.*) out-of-the-way, 10
 Taking-pride in the anciently-glorious monument.
 Go, seize, seize the forward path (*Gr.* path hence),
 For renown travels in narrow *paths*,
 Where one runs not that hath not run singly-treading.
 Hold fast, hold thou fast the way, for emulation then
 Genders blossoms of countless children,
 And every one of these in succession dogs thee (*κυνηγεῖν*);
 And if thou be turned aside (*gen. abs.*) or fall out-of-the
 course,
 Like to a tide falling-in-upon-thee,
 They outrun thee, leaving thee last. 20
 And, farther, thou shalt lie stretched out (*ἐκτάδην*), a ground-
 fallen
 Kicking-stock to those placed last:
 As any gallant horse fallen in the first-ranks
 Both trampled upon and stricken down.
 Therefore that the newly-done *deeds* of these
 Should prevail over thy old ones, even though they be greater,
 There is the utmost necessity: for of a well-mannered host
 To the feelings variously-turning time is similar,
 Who those indeed setting forth with pliant (*ὑγρὸς*)
 Hand dismisses (*aor.*), but of-a-truth the new-comer 30
 Grasps with flying outstretchings (*πέτασμα*) of arms.
 Laughter then commences indeed cheerful,
 But lamentation is a companion to it departing.
 By the gods, let not in-any-wise virtue hunt for
 Reward of its former being, for high birth,
 Courage, wisdom, beauty, zeal,

XI. 1. 22. See note on V. 27.

l. 35. "Of its former being," τοῦ

πρὶν γενέσθαι; the infinitive for the abstract noun, as we often find.

Friendship, love, good-will—in a single word, all things,
 Are-vassals (κλύει) of envying and blame-loving time :
 For, in generic relationship, kindred
 Nature binds together all, so that with one-way-flowing 40
 Reports they extol new-born gawds,
 Though moulded in ancient forms ;
 And *so that* dust leafed-over (χρoάζων) with thin gold
 They honour above gold that is dimmed (χρoάζω) by dust,
 And each present is-naturally-disposed (aor.) to reverence
 the present object.

Whereupon, be not surprised any more,
 Because the present meetings of the Greeks
 Worship Ajax : for of things unsteady (ἀστατος)
 By the rush, easily to-be-caught is naturally (πέφυκε)
 The mortal eye, but not by things motionless. 50
 The popular cry of old was thine indeed,
 And now it might be, and again will be,
 If thou wilt not hide thyself in a living tomb,
 And thy glory sealed up in tents
 Wilt *not* hedge in, *thou* who here excelledst (*part.*) often
 with the spear,
 Who madest emulous missions among the gods,
 Who dravest Mars to strife of hands.

SHAKESPEARE, *Troilus and Cressida*, iii. 3.

XII.

Do not, I-pray-thee (δῆτα), these things at least. Long since
 of silver
 Some little treasure by a sparing life
 I have saved, *while* being the servant of thy father,
 Having prepared this as a foster-nurse for grey *hairs*, when
 Lame-making old age shall fall on my joints ;
Age, I say, heel-trampled and cast aside :
 Do thou, pray, receive this at my hand : and may He, that
 day-by-day
 Provides sustenance for sparrows and ravens,
 Be to me also a sustainer of my life henceforth.
 See, this is it. All this I give thee ; 10
 And willing with thee willing at least I will go as servant.
 I am indeed an old man as to appearance, but still I am
 strong ;
 For in my youthful bloom cultivating sobriety (*art. and infin.*)

My healthy blood I never with the flame
 Of maddening drinks tainted, nor shamelessly my strength
 Did I melt-out-of-me, pursuing baneful wantonnesses.
 Therefore the old age of him-before-thee, as a winter any time
 Hath come strong, is cold but still kindly.
 Come, I beseech thee, all things whatsoever a youth 20
 Could, I will do, labouring for thy sake.—
 O most excellent spirit, how thou among the men of old
 Shonest-forth in generous constancy of soul,
 Who with genuine zeal for their lords
 Toiling bare-hardships, not for the sake of gain :
 But now among men the contrary things are-usual,
 And none is willing to labour for his neighbours without hire :
 And every one having won his hire easily,
 As quick as possible gives up his former diligence again.
 But by thee, beloved head, not such things are resolved on.
 However at least, old man, tilling a withered tree 31
 Thou art labouring in vain, *a tree, I say*, of which the de-
 cayed branches
 Will not produce even one flower, the harvest of toils.
 But, if it seems good, we will flee together to a foreign *land* ;
 And before that we exhaust these moneys,
 Perhaps we may find for ourselves a little and a peaceable
 Maintenance, and an end of our wandering, as we roam.—
 Go thou, and I will follow thee to the end,
 As long as my life holds out, my son,
 Zealously with a faithful and constant mind.

SHAKESPEARE, *As You Like It*, ii. 3.

XIII.

It cannot be that not a most honourable disposition
 This priest still had, though being low-born,
 For from his cradle he was always indeed among the Muses,
 And those things he handled accurately, and he was ex-
 ceeding wise,

XII. l. 26. "The contrary things," τὰ ἐμπαλιῶν, the adverb with the article instead of the adjective.

l. 34. φεύγω, like many other verbs in Attic, has for its future

the middle future, φευξοῦμαι.

l. 37. "As we roam," by the present participle, in dual number.

XIII. l. 1. "It cannot be," οὐκ ἔστι.

And he plied a persuasive and honey-tongued mouth ;
 To his enemies indeed rough-of-address, bitter,
 But to his friends sweet, as never summer was.
 And if then he desired gains insatiably,
 (For this *way* he erred, I say not otherwise,)
 However to give at least, and with a very liberal hand, 10
 He was forward, mistress ; and there witness for me
 The works of this man, the twin seats of the Muses,
 The goodly pair which he founded in you,
 O Ipsæcus, and thou, fair-turreted Oxonia,
 Of which one indeed fell at-the-same-juncture (*ξυμμέτρως*)
 with him,
 For it willed not to be left by him that founded it ;
 But the other, though still wanting the being completed at
 least,
 Is both so renowned as to its exceeding-wise art,
 And of a truth so much increases day-by-day,
 That his name shall not die, but him shall celebrate 20
 The whole earth, for the sake of this ever-remembered deed.
 At his fall (*part. aor.*) indeed I should most deem-him-
 happy, since
 Already at that time in the first place, indeed, in time at
 length
 He became-acquainted-with his own heart himself,
 And found how great a prize it is to be lowly-minded
 (*σμικρὸν φρονεῖν*).
 And of a truth, greater than one of man's gift, a certain
 Honour, time, as it grew old, conferred on him ;
 In dying itself, he died worshipping God.—
 Would that (*εἰ γὰρ*) dying I may find some such
 Herald, who shall set forth my deeds of my life, 30
 And will gird-round (*περιστέλλω*) me an unfading (*ἀκήρατος*)
 glory,
 A true mouth faithful equally with thee at least.
 For, whom living I hated most of mankind,
 For the sake of the words and the just feeling (*φρόνημα*)
 Of thee, who hast spoken truth with modest mind,
 Him I honour dead—may he obtain peace !

SHAKESPEARE, *Henry VIII.* iv. 2.

L 13. *ἔμιν* is here shortened on the last syllable, as we find it in Sophocles continually.

XIV.

One being inexperienced in wounds jests at scars.
 What object do I see? from above the house what in the
 world

Brightness brake forth? The risings indeed of the sun
 This light is, and Iulia is the sun.

But come, awaken thee, fair-beaming sun,
 Kill the envious moon, for also with sorrows
 Hath she all melted away already, and is withering,
 Overcome by the beauty of thee at least, her maid.
 Serve not now any more her that envies thee,
 And the virginal vest which thou wearest upon thee, 10
 For it is green and sickly, and it none but
 Fools wear, as quickly as possible put thou off.

My lady hath appeared, of my heart
 The dearest object (*plur.*)—how I would she knew this!
 She speaks somewhat, she speaks, and still said nothing:
 what then?

The voice of her eyes charms me, and I will answer.
 Why, I pray, am I shameless? she addresses not me.
 For in heaven such as are-the-fairest (*καλλιστεύομαι*),
 Some two stars, having business (*ἀσχολεῖν*), of the young-
 lady

Are imploring the eyes, until they come back again, 20
 To shine down in the spheres of them:

And what if, being-changed-in-abode, in the dells (*πτυχή*) of
 heaven

Were those *eyes*, and those *stars* in the maiden's head?
 In truth, in-comparison-with the maiden's bright cheek,
 The stars would be obscured, as a torch by the sun;
 And her exalted eye through heaven

Would send forth a far-beaming blaze, of the birds the songs,
 The morning *songs* I *say*, exciting, as if darkness had fled.
 See how she has leaned (*ἔχω with aor. part.*) her cheek on
 her hand!

Would I were a glove upon that right hand, 30
 That I might touch (*indic.*) that cheek!—

XIV. l. 10. "Which thou wear-
 est upon thee," *ἐπαμύσχομαι*, with
 double accusative.

l. 14. "How I would she knew,"

Gr. "how she ought to know."

l. 28. "As if darkness had fled,"
ὥς, with genitive absolute.

Ah me—

She spake : bright divinity, speak again ;
 For so, so shinest thou above me,
 A night-gracing (νυκτίσεμνος) ornament, as from heaven
 A winged messenger appears to men,
 And they astonished turn up their eyes,
 And lean back, and on the lazy-paced (βραδύστολος)
 Clouds the god they behold riding,
 Navigating with wings the bosom of the air.— 40

O Romeon, wherefore, I pray, art thou Romeon ?
 Deny both thy father and thy name ; but if thou wilt not,
 Swear to abide a faithful lover of me (ὄδε),
 And I stand aloof from both house and race.

SHAKSPEARE, *Romeo and Juliet*, ii. 2.

XV.

To-day I myself with prince Amieus
 Crept after the man, of an old oak
 Reclined under the shade, of which *oak* the ample-enfolding
 Root stooped-forward, overlooking the streams,
 Which brawl flowing-along this wood :
 Whither also some wretched stag, who elsewhere had been
 maimed,
 Injured somewhere by the huntsman's hands,
 Came up for the deadly breathings-forth of life :
 And truly such lamentations the unhappy animal
 Raised, prince, that almost his hide even 10
 Was bursten asunder with hardly-breathed sighs :
 And from his eyes down his innocent nose dense
 Drops of tears coursed one another,
 A piteous chase to look on ; and thus he densely-haired
 Looking sluggish, and by the melancholy
 Iâches much observed in this *time*, by the extreme
 Brink (*plur.*) of the swift streams was standing,
 Increasing them with tear-flowing tide.—

What, I pray, said Iâches ? did not he some sage
 Maxim utter about this sight before him ?— 20
 Yes, and diversifying it in countless ways he compared it.

XV. 1. 2. Crasis of the article l. 21. See note on V. 31.
 τοῦ with ἀνδρός.

First indeed, prince, thus the circumstance that the beast
 Wept into the plenteous stream, did he touch ;
 Alas, alas, poor stag, thou the substance
 That *is* thine, transferring, as it is instinctive in mankind,
 Givest more to him that had too much before.
 Then seeing him alone, abandoned,
 And neighbourless as for his fastidious fellows,
 Rightly, said he, go these things, for truly of thy friends
 Calamity hath banished the influx. 80
 And seeing a multitude of stags full of pasture,
 Carelessly bounding past, and not calling to
 The wounded one to fare-well, he sorrowfully-speaks these
 things :
 Go, ye sinewy and fat citizens,
 Go ye, for thus now it-is-the-custom every where :
 Why look ye on this utterly-destroyed one before you ?
 Thus both the country and the town and the mansions
 Royal he inveighs-against with words *that are* upbraiders ;
 And besides he rails at this the life of us,
 In-one-word declaring surely these things, that overmighty
 Tyrants only, and lawless intruders, 41
 And worse than these are we, who the beasts
 Affrighting thus utterly (*Gr.* from-the-foundation) chine them
 In their own lawful abodes.

SHAKESPEARE, *As You Like It*, ii. 1.

XVI.

Not ever once, prince, a revulsion (ἐπιστροφή) of terrors
 Such-as-these have I had, now however (γε μὴν) fear pos-
 sesses me :
 For some things indeed it was *possible* for us to learn, having
 heard
 And ourselves seen ; and new things has announced (ἔχω
with aor. part.)
 One present within, what horrible to look on
 Portents the nightly watchmen have seen :
 In the mid streets a lioness brings forth
 Whelps : and the sepulchral abodes wide yawning
 Have given up the dead that were hidden (*perf. m.*) below :
 And on the clouds' tops fierce warriors in mail, 10
 In fiery mail, men crowded in bands

And squadrons, preserving the well-arranged order of fight,
 Arouse combat, from whom blood-dropping dews
 Have dripped upon the citadel beneath,
 And the air hurtled (*φρίσσω*) as if with warlike (*ἀρείφαιτος*)
 din,

And one might (*Gr.* it was at hand to) hear horses' neighings,
 And the groan of men fallen in slaughters:
 And with weeping and wailings shrieking ghosts
 Overspread the city: assuredly these things past describing
 (*Gr.* greater than speech)

Have appeared, Cæsar, and me at least they confound with
 terror,— 20

What, I pray thee, is avoidable, for which from the highest
 gods

The fate-assigned issue abides immovably?
 Still Cæsar shall go forth, since equally to men,
 To all and to me, is there concern with these predictions,—

When the poor indeed die there appears no
 Comet star, but heaven itself blazing
 Shews afore (*perf. m.*) to princes deadly fate.—
 Even many deaths have the feeble-minded of men
 Endured before dying, but a brave-souled man
 Tastes (*aor.*) once the fated end. 30

But that man should fear, that, of whatsoever things there is
 knowledge,

Of all wonders appears to me the highest:
 Since, at the destined season, no-wise to-be-escaped
 Fate brings the inevitable end.

SHAKSPEARE, *Julius Cæsar*, iv. 3.

XVII.

Worms (*εὐλή*) and tombs and monumental (*ἐπιτύμβιος*) in-
 scriptions

Are to be with us the remainder of our talk;
 Come, let us write on the dust, making tablets (*δελτοῦσθαι*)
 of it,

The tearful tokens of grief with dew of the eyes.
 And guardians of our houses, and inheritors of our possession

XVI. 1. 23. The present of *εἶμι* the force of a perfect.
 and its compounds has the force of XVII. 1. 2. "Are to be," *ἂν*,
 a future, just as that of *ἔκω* has with optative.

Let us choose for ourselves : yet of a truth not these at least,
since what are we fated (*μέλλειν*),

Departing (*φροῦδος*), to leave except our bodies, to the earth
Cast forth unhonoured, without the state (*χλιδῇ*) of-past-
times (*ἡ πάρος*) ?

His indeed are our deep furrows,
And we ourselves, and, in plain words, all things, 10
Nor is there aught else our own (*ἴδιον*) except death (*Gr.* to
die),

And the sorry (*εὐτελὴς*) model (*τύπωνμα*) of barren earth,
Enough (*ὅσον*) only to cover the body with thin paste
(*πέλανος*).

By the gods, reclining on-the-ground (*χαμαί*) let us recount
In stories the sorrowful adventures of kings that have died :
How some indeed war (*Ἄρης*) hath undone ; and some from
their thrones

Have been cast forth (*ἐκπεσεῖν*) ; and another the avengers
haunt (*ἐκφοβεῖν*)

Of-those-whom he himself deprived of rule and of life ;
And another slumbering in the night hath been undone ;
And another by his wife by poisons ; by violence at least
surely 20

They all. For in the hollow cavity (*κύτος*) of the crown
Which surrounds the mortal (*βροτήσιον*) head of a king,
Death sits on thrones, and in it the antic (*κέρτομος*)
Mocks at the royal (*τύραννος*) ornaments of state,
Allowing him the bare gift of air, for a time,
A certain short *time*, scoffing at him (*ἐγκαθυβρίζειν*) in cruel
ways,

And *allowing him* to look death with stern eyes, after-that
Him he-hath-made-utterly-conceited (*ἐγχαυνώω*) with vain
haughtiness,

As if forsooth (*δῆθεν*) this fleshly encloser (*ἔρκος*) of the soul
Were fortified around with brass. Thus him with delights 30
He humours (*θάλλειν*, *aor.*), and then comes the end, and the
point pierces,

The point, I say, of a little arrow *pierces* this barrier (*ῥῦμα*)
of walls,

And the king departs (*perf.*) disappearing (*φροῦδος*). No
longer (*πλέον*) shall there cover

1. 9. "Our," by the dative of the personal pronoun. jective, *ἐννυχος*, as often in Latin *nocturnus* and *diurnus*, "by night,"

1. 19. "In the night," by an ad- and "by day."

Any-one of you his head, nor with reverences too
 Solemn, for the future, shall mock at (ἐγκατιλλώπτω) a mortal.
 Forego your ancient respect—cast away of reverence
 The paternal traditions, and the ministerings (ὑπουργία) of
 attendants;
 For *ye are doing* no other thing than mistaking me (ἀγνοεῖν)
 continually to-this-time (δεῦρο).
 At least of-a-truth, the same bread with you feeds me too;
 Lacking I am pained (ἀλγῶ), and I taste (*mid.*) sorrow; of
 friends 40
 And of help I too have need (δεῖ κάμει): then, one subject to
 (ὑκήκοος) these things,
 How forsooth (δὴ) was it fit to call to my face (ἀντραδᾶν)
 king by name (*acc.*) ?

SHAKESPEARE, *Richard II.* iii. 2.

XVIII.

Know'st thou (*perf.*) not, of a truth that heaven's searching
 (μαστήριος)
 Eye, whenever (εἴτ' ἂν) below the well-rounded earth
 Concealing itself, it gives light to the regions beneath,
 At that *time* bandits and fierce robbers
 Roam here concealed in darkness,
 Bloody with violent outrage (ὑβρις) and slaughters?
 But when rising up above this terrestrial
 Ball, he fires with rays the loftiest branches
 Of the eastern pines (πέυκη), every where within the recesses
 Darting (ἰάπτειν) his light, the discoverer (ἐπίσκοπος) of un-
 hallowed deeds, 10
 Then straightway (ἤδη) murders, treasons, and at-the-same-
 time the forms
 Of deprecated (ἀπευκτός) crimes, of their nocturnal veil
 Bereft, openly and naked to view (*aor. infin.*)
 Stand beneath the light, and shuddering (*perf. part.*) with
 trembling
 Themselves at (πρὸς, *gen.*) themselves. And thus (ὥσαύτως)
 I say that this
 Plunderer and traitor in nocturnal outrages
 Long hath wantoned (*part.*), since the time when wandering
 We were-amidst those dwelling (ᾠκισμένος) beneath.
 But when he shall have seen from our eastern thrones

- Us rising, a cloud of shame 20
 Shall dye the face *for him* conscious of his treasons ;
 Nor will he dare ever to look on the light of day,
 But shall fear himself his own misdeed.
 For not of the rough stormy sea
 The boundless water to wash off a king's
 Holy anointing is able, nor of mortals in the
 Counsels is there might, so that even God's
 Chosen deputy (ὑπαρχος) *they can* cast-forth from his throne
 (*plur.*).
 And as many as the enemy by force having collected leads,
 Against my golden crown sharp (ὀξύτομος) darts 30
 Cast-in-brass (χαλκήλατος) aiming, God, opposed to
 Each of these, supplies a bright angel,
 A heavenly defender, for his beloved Richardus.
 And where celestials take part of (συλλαμβάνειν) the fight,
 It-must-be-that (ἀνάγκη) the weak courage of mortals fall,
 For God fights for the right (τὸ δίκαιον) in all things (πάντα).

SHAKESPEARE, *Richard II.* iii. 2.

XIX.

- Most excellent king, that thou from too soft feelings
 And from this harmful pity shouldst desist, it is fitting.
 Come, say, on what wild beasts looks the lion
 With gentle eyes? not on that which with violence
 Invades his lair: and to the mountain-traversing
 Bears, to lick (λιχμᾶσθαι) the hand of whom is it pleasing?
 Not surely *that* of those who from them before their eyes
 Carry off their cubs (σκύμνος): or who boasts
 To have escaped the bites of the lurking (κρύβιος) serpent?
 Not he that has fixed his pain-giving (ἀνιαρὸς) foot on its
 back (*plur.*). 10
 And in truth, when trampled on at least, its little head
 The worm (σκόληξ) lifts (*mid.*) in anger, and peck (δάκνω)
 Doves in aid of (ἀρωγὸς) their little broods.
 But thou art not such, but when thy throne (*plur.*)
 Ambitious (ὑψηλόφρων) Urcus aspired at (ὀρέγεσθαι) by
 force,

XVIII. l. 29. "The enemy," δ. arises the use in Greek of the
 From the use of the article with simple article to denote "the ene-
 μὲν and δὲ in opposition, probably my."

Smiling thou stood'st by the man when he looked upon
 (*part.*) thee
 With a hateful and brow-knit (ἔνωφρωνμένος) counte-
 nance.
 And he, born the subject of others, not a king,
 Had forethought (πρόνοια) for his son that he might become
 a king,
 And himself his own seed, *like* a father that-loves-his child
 (φιλότεκνος), 20
 Was forward (σπεύδω) to aggrandize: but thou, who art a
 king by birth,
 Having received from God a most goodly son,
 Hast then consented (καταινεῖν) to cast him forth unhonoured
 From his paternal inheritance, a most unloving father
 Being proved by deeds. Seest thou not? the races of birds
 Bear their young, *though* not possessed (ἐπήβολος) of under-
 standing.
 And indeed it is fearful for them to look on the face (στόμα)
 Of men, but still their new-born issues (βλάστημα)
 Who hath seen them not defending? when with the wings,
 Which before at least terrified (ἐπτοημένος) they used for
 escape, 30
 With these, *and* not with others armed,
 They join (ξυνάπτειν, *aor.*) battle with man, if he climb (*part.*)
 For the robbery of their beloved nests, and refuse not
 To buy the safety of their young by *their* death.
 I am ashamed of thee, my liege (δέσποτα), thus soft
 When I see thee. Why imitatest thou not the temper
 (φύσις) of these?
 Would it not be a hard (δαινός) thing, that this youth,
 This beautifully-formed youth before-us (ὅδε), for his father's
 fault (οὐνεκα)
 Should fall from his ancient throne, and then at length (δὴ),
 Having begotten a son, should thus speak to him— 40
 What things my father's fathers won for me,
 My father thoughtlessly and carelessly lost?
 A reproach not to be borne. But, by the gods,
 Look on thy son, O king; and looking upon this
 Manly countenance (ὄμμα), the presage (μάντις) of happy
 fortune,

XIX. l. 32, 33. The words that form these two lines are unavoidably intermixed in the English.

Be emboldened and be sharpened as to thy fearful heart
 To preserve the things now belonging to thee (παρὼν), and
 of them preserved
 To leave when thou art dead this boy before-us the possessor.

SHAKESPEARE, *Henry VI.* Part 3, ii. 2.

XX.

A prophet I appear to myself inspired (ὀρμᾶσθαι) by the gods
 Just-now (ἄρμωι) to have become, and as one at-the-point-of-
 death these things

I would say of him, whither (ποῦ) *in regard to* of fortune he
 will go on.

It cannot be that ever this hot-minded insolence
 Should blaze forth a long time, since self-excited (αὐτόσσυτος)
 Violent fire is wont soon to decline (μαραίνομαι);

Small-rain (ψακὰς) is lasting, but the suddenly roaring
 Hurricane (τυφῶς) is short, and any one speedily
 Hath fainted (ἀπειπέιν), who at the first hastes on too much.
 Aye farther (καὶ μῆν), the food hath destroyed many a
 gluttonous (λίχνος) one 10

Eating immoderately; and unsparing of its resources
 Light vanity (χλιδῇ) in the manner of an all-devouring cor-
 morant (λάρος)

At length (*Gr.* ending) with-its-own-hand tears its own body.
 Surely fearful things suffereth the awful throne of sovereigns,
 The highest veneration of this very-great earth,
 For this is the seat of Mars, and it hath become a second
 Island of the blessed, and haunt of the deities,
 And a fortress fortified by (ὑπαὶ) nature, from infection (νόσος)
 To become a bulwark, and from hostile right-hand.

And this is the flower of mortals, and is perfection (*Gr.* the
 whole) in little, 20

Just as (ἄπερ) any stone, all-round, by the silver-spread
 Sea's encompassing (σφενδόνη) it lies surrounded,
 And that sea is constituted instead of a rampart for this land,
 And a defensive trench for its dwellings, of communities
 Less happy so as to fence-off the envy.

Yea, farther, this happy plain of the British land
 Hath been both the nurse and the teeming womb (*belongs to*
the next line) of noble

Sovereigns, and their much dreaded glory

They having received for the sake of both their blood and race, •
Do then shine-out (πρέπω) among mortals, far from their
dwellings 80

[Both for their godly zeal's and their high-born valour's
Sake having been honoured] where for mankind
Having died among the Hebræi, a stubborn people,
The divine Son of Maria received burial.
And yet, dear though she be, and a land the dearest
Souls nursing, and reaping honourable
Reputation among men, yet, nevertheless now (τὰ νῦν)
[But I say it at the deathly breathings out of my life]
Hath *she* been trafficked with, how do ye think, like (ἀλυσία)
To fields or to mean tenements (οἰκητήριον), 40
She who ere this by the all-powerful billow
Was held in, and her stony (κραταίεως *belonging to next line*)
beach the envious assault

Of the sea-dwelling god used-to-beat-off.
But now on the other hand the land is bound in with dis-
honour,

With waxen blots (κηλῖς), and of covenants
With rotten tablets, and she who hitherto always mortals
Was wont to conquer, now hath been conquered shamefully
Herself by herself; but if this reproach
Ever should be no more (φροῦδος) at-the-same-time-with (ξυμ-
μέτρως) my life,
Of-good-cheer thenceforward will I bear death (*Gr.* to die). 50

SHAKESPEARE, *Richard II.* ii. 1.

XXI.

Come on (εἰα) gales, will ye not of your furious blast
Be unsparing (*Gr.* spare nothing), so as to burst asunder
your jaws?

Whirlwinds, and hurricanes, with grievously-cold inundation
Drown (ποντίζω) the temples with the very pinnacles (ἀερός):
Come ye joint-effectors of thought, glowing,
Blazes, the vaunt-couriers of oak-cleaving thunderbolts,
Burn ye (*opt.* with ἄν) this my (ἀμὸς) hoary head, and thou,
All-shaking (τινακτεῖρα) thunder, beat-flat (σφυρηλατεῖν) the
well-rounded

XXI. 1. 2. Insert μή οὐ, as in τί τῶν; *Æsch.* *Prom.* 630. See also
δῆτα μέλλεις μή οὐ γεγώσκεις τὸ *Æsch.* *Eumen.* 290. 874.

Earth's thick rotundity, and the moulds of nature
 Tearing asunder (*aor. part.*) spill the germens . 10
 As many as give-birth-to (*ἐκφύω*) the faithless race of men.
 Be thou (*aor.*) gluttoned *with* roaring (*part.*), and burst on *me*,
 fire,
 Spout (*καχλάζω*), rain, for *neither* fire nor winds,
 Not rain, not lightnings have I begotten (*ἔχω with aor. part.*),
 Never have I condemned faithlessness on your part (*Gr. of*
 you), no,
 Never have I placed-in-your-hands sovereignty, not with
 children
 Equally *fondly* (*neut. plur. ἴσος*) have I addressed you ever,
 neither-in-return (*ἔμπαλιν*)
 Owe-ye-back any service to me.
 So then (*πρὸς ταῦτα*) be ye gluttoned hurling down on me
 Horrible things, and here I (*plur.*) stand your slave 20
 A feeble (*Gr. jointless*) poor dishonoured old man.
 But-yet slavish-*minded* tools (*ὑπηρέτης*) I call you,
You, who with a pernicious pair of maidens
 Having joined (*ἐνναρμόζω*) high-engendered battles
 To this hoary (*λευκανθής*) head of one so old (*τηλικόσδε*)
 Do-despite (*ὕβριζεν*) foully, for how was not this foul?
 But now let the greatly mighty *gods* who the high-raised
 Dreadful strife of opposite-blasts (*Gr. contrary-blowing dis-*
 cord) this-before-us (*ὄδε*) maintain,
Let the gods, *I say*, search out those hostile to them.
 Thou there (*οὗτος*)! and why shudderest thou not? who in
 thy mind (*plur.*) 30
 Art-conscious that thou livest with (*Gr. living with*) undi-
 vulged crimes (*ἀμπλάκημα*),
 Unsmitten by justice: begone, blood-stained hand,
 Hide thou thyself—hide *thyself*, O false-swearer
 In speech good, but in deeds that art (*Gr. being*) impious.
 Be ye shaken-to-pieces (*aor.*), O crafty one, whosoever secretly
 Stealing-on (*ὑπέρχομαι aor.*) and even (*γε*) maintaining spe-
 ciousness (*Gr. the specious*), hast dared
 To become the slayer and assassin of mortals.
 Come *forth*, O pollutions sealed-up-within,
 That ye let-loose, your bars having been broken, these terrible
 (*ἔμφοβος*)

1. 9. *πῶλος* is not only the axis, but the whole sphere. See Stephens's Thesaurus on the word.

Summoners should cry-grace (σαίνω), it is meet : but *not that*
I should, for what belongs to me (τάμὰ) 40
 Are rather *ills* suffered than *ills* done.

SHAKESPEARE, *King Lear*, iii. 2.

XXII.

Conceive now any season, when uniting (ὁμοῦροθῶ)
 With murmur creeping slowly (βάδην) the still (νῆνεμος)
 darkness

Fills the great gaping (ἀμφιχαίνω) vessel of the æther.
 For through the hollow-wombed night a sound,
 A certain double *sound* hums in the intervals of war (*Αρης)
 Sounding-low (ὑπηχεῖν) indistinctly, so that the posted (*perf.*)
 Sentinels almost receive one from another
 Whispers, the secret interchanges of watch-words.
 And fires shine-opposite to fires, flame,
 Yellow *flame*, *I say*, breathing-out, looking through which
 the soldiery (*Αρης) 10

Of both sides (διπλοῦς) sees the darkling countenance of
 both-sides

And then of the horses, as of those raging-forth opposing *cries*
 To horses *of the other army*, the heaven-ascending neighings,
 full of boast,

Pierce night through its ears, and the horsemen
 Within their tents their armourers (*Gr.* iron-smiths)
 Accoutre (κοσμεῖν) with full armour, and by hammers
 With speed riveting the coats-of-mail so as to be well-fastened
 (εὐπαγῶς ἔχω)

Already give-as-prelude (προιμάζομαι) a certain fearful sound,
 And from the fields the cocks (ὄρνις) crow shrilly,
 And the brazen bell (*belonging to the next line*) announces
 the deep twilight, 20

Inasmuch-as (ὥς) the fourth watchman is drawing-his-lot.
 And assuredly on that side, in the full-manning of their army
 Priding themselves, and in light-minded thoughtlessness
 The hot and too high-minded soldiery of the Gauls
 For their antagonists (ἀνθάμιλλος), those *rated* equal to nothing,

l. 41. See Soph. *Œd.* Col. 248. two corresponding words, διπλοῦς
 XXII. l. 11. Place together the διπλοῦν.

Are trafficking with dice ; and among them there chides
 Many a one the slow-paced night, with what lingering
 And *how* in the manner (*plur.*) of a hateful and deformed
 witch (ἀγυρρία)

She limps dragging-forth along the road her lame foot.
 But the others, like easy victims, at-the-point-of-death
 (θανούμενος), 30

The British men patiently by their fires
 Are sitting, pondering on the morning conflict ;
 And having at the-same-time both the gesture of sorrowing
 ones,

And fleshless cheeks, and
 Garniture not unexercised in battles
Before the moon, the eye of night, to look upon.
 They appear (πρέπω) the likenesses of terrifying (ἐμφοβος)
 shades.

Now of this utterly ruined host, the majestic
 Leader, any one beholding, as both to tent and
 To fire, one at one time, another at another time, he turns
 his steps (*Gr.* foot),

How could one not praise : " O gods, grant that glorious, 40
 And not unheralded, such a head may become ! "

For then, going forth, he tends the whole army,
 And modestly salutes them, smiling at the same time ;
 Yea and (καὶ δὴ) calls them kinsmen, friendly men,
 And fellow-countrymen, under three terms-of-address (πρόσ-
 φθεγμα).

Aye, and on his noble face at least there is not an indica-
 tion,

By how great an army he is conscious that he is surrounded
 (*part.*),

Nor again yielding at all to the toil of watchings all night
 Hath he changed the bloom of his colour, but to-look-on he
 shines forth (πρέπω)

Fresh (ὕγιης) and bearing-up outruns toil, 50
 Ever retaining kingly and cheerful semblance ;
 So that if any one wretched pines away as to his pale eye,
 Looking on him, on-the-spot, he is emboldened,
 Whose liberal eye, like any sun,

1. 39. *One at one time, another at* in πρὸς ἄλλοι' ἄλλον κημονή προσ-
another time, by ἄλλοι' ἄλλον, as ἰδάνει, Æsch. Prom. 276.

Alone (εἰς), on all confers (χαρίζομαι) a certain common boldness,
 Making-glow cold fear by friendly looks (αὐγῇ).

SHAKESPEARE, *King Henry V.* Act iv.

XXIII.

The present conflict (*next line*) appears to proceed as that of morning (ἑωθινός),

When the dying clouds (*next line*) join battle
 Against the light of the rising (ἀντέλλω) sun;
 And when the shepherd, warming his nail by breathings,
 Calls it neither night nor perfect day.
 Now indeed it sways (προσέρπω) this way, as a great wave
 Which by constraint of the sea-tide (ποντία πλημμυρίς)
 Hath come to encounter against the blast; and now it preponderates there,

As when the same sea (*next line*) any time, having been constrained (ἐξαναγκάζω),

Yields to the strong might of the winds: 10

And at one time the sea prevails, at another the blast:
 And each (ἐκάτερος) in turn (μέρος) is stronger, and weaker,
 And always pressing breast (*plur.*) against breast, by force,
 A hard wrestler, holds out (καρτερεῖν) for victory,
 Yet neither graced-with-victory (καλλίνικος), nor conquered;
 And thus the terrible conflict is equally-balanced.

Now by this bank will I lay down my body,
 And let the might of victory be *that party's* whom (*gen.*) God wills.

For my queen, and the chief Cliphordius, me
 Have thrust aside from the battle, giving out (ἐνδατεῖσθαι) words, 20

And adding to them with an oath, that certainly most
 In my absence (*gen. abs.*) the affairs prosper.

Would I were no more! but with God's *permission* it shall be said:

For what are mortal *affairs*, except both grief and sorrow?
 Alas me! for I think he has met with (κύρω) a happy life,
 Who was born nothing else than a (τις) shepherd,

And, as I *do* now, sitting on a hill (λόφος),
 And dexterously on dials drawing strokes (τύπος),
 Shewing the course of time, bears-to-the-end (ἐξαντλεῖν) life,

That he may learn the progress (*Gr.* foot) of time, how it
 proceeds, 30
 Just (*ποτε*) how much time will fill up the share of the hour,
 And how much the measure of the complete (*τελεσφόρος*) day,
 And how many days fill the period (*κύκλος*) of the year,
 And how much length of life a mortal may lengthen out.

SHAKESPEARE, *King Henry VI.* Act ii. Sc. 5.

XXIV.

Of a truth, the things which hope is wont (*φιλεῖν*) to propose
 abundantly
 In the beginnings (*φροῖμιον*) of human plans,
 These abide not by the assurances of fair-fruit (*καλλίκαρπος*);
 For in the intricacies (*Gr.* folds) of the inordinately high-
 raised (*ὑψίζυγος*)
 Deeds, necessities hard-to-resist spring up.
 As then, by the collection and conflux of sap (*ὀπός*), knots
 (*πλοκή*)
 Foully harm the pine, sound before,
 Hindering it by tortive deviations (*διάστροφος πλάνη*),
So that no more has it ever again (*αἰθις αἶ*) straightened its
 growth,
So neither, men, hath there sprung up now any new (*νεόγονος*)
 thing, 10
 That thus behind our former (*πάρουθεν*) hopes we
 Have been left far, Troy (*next line*) being even on its founda-
 tions still,
 Though besieged seven years;
 For doubtless also all of things done before,
 As many as we know inscribed upon tablets,
 Trial, hindering them, *so as* to reach not the mark,
 Has forced-aside, and perverted (*παράλλασσω*) by force,
So that not to the stamp of the form (*next line*) which the
 parent mind gave,
 Of the form, *I say*, indistinct and hard to discern, do they
 correspond (*ὁμοῤῥοθεῖν*).
 And why then, princes, such things as now we are busied in
 (*σπονδάζω*) 20
 Are ye ashamed looking on? deeming these things
 A reproach to us, when they are even nothing else than (*πλὴν*)
 The impediments (*ἀμβολή*) from (*gen.*) supreme (*ὁ μέγιστος*)
 Jupiter, that

He may see among men firm perseverance (*Gr.* to persevere
 firmly, ἀπριγδα),
 Of which certainly the perfection (κάλλος) in the good-will
 indeed of fortune,
 It is (ἔχει) impossible for those seeking to find out:
 For both the man who is heartless (ἀσπλαγχνος) in nature,
 and the brave-hearted man,
 And the fool, and whosoever was possessed (ἐπήβολος) of sense
 (φρένες),
 And those who have learned well, and those of men who have
 not, and the *dispositions* 29
 Easily-flexible, and the hard ones, then (τηνικαῦτα) somehow
 All appear to be brothers (*neut.*) and akin.
 But when a stern and brow-knit (ξυνωφρυνμένος)
 Countenance showing (νωμῶν), the goddess roars like (ὅπως)
 winter,
 Then therefore the divine *Power* breathing-out around
 A certain blast (φύσημα), shared-by-all (κοινός), as with the
 irresistible (ἀδῆριτος) might
 Of a winnowing-fan (λικμὸς), parts the light things far-off with
 its breath:
 But to whatsoever there is weight and excellence together,
 this
 Is-laid-forth (προκείμεναι) apart, rich in inborn strength.
 Prince, son-of-Atreus, duly (ἐναυσίμως) thy godlike (*next line*)
 seat
 Reverencing, Nestor will consider (σκέπτομαι) the words 40
 Which thou hast spoken last. In misfortune (τὸ δυστυχεῖν)
 Is (ἐνείναι) the true trial for men.
 Knowest thou not, when the sea has been lulled still (ἀκύμων),
 How many idle and very sorry boats
 Dare to navigate its calm (εὐήνεμος) bosom,
 Partaking (ξυμμετίσχω) of the way with the all-magnificent
 ones?
 But if ever the rough Boreas (*Gr.* Boreal roughness) the gentle
 Thetis has angered, immediately you may look on
 The uninjured (ἀκῆρατος) form of the well-benched ship, by
 force
 Making-way (ὀδοιοποιεῖν) right through (διαμπὰξ) the liquid
 billows, 50
 And bounding aloft (πεδάριος) between (*next line*) both
 heaven and
 The sea, in the manner (δίκη) of Pegasus, to speak of.

But the high-boasting one, she that just-now (*ἄρμοι*) idly with rotten
 Sides dared to imitate lofty manners,
 Where I pray (*δῆ*) is she? where now shall the boat be found?
 Why (*ἀλλ' ἦ γὰρ*), know that she keeps the recesses of
 harbours (*ναύλοχος πτυχή*),
 Or surely has become a prey (*βορά*) for the god of the sea
 (*πόντιος*).

SHAKESPEARE, *Troilus and Cressida*, Act i. Sc. 3.

XXV.

Forgive me, maiden, for that (*οὔνεκα*) not meeting a fit-season
 (*καιρὸς*),
 And not having been cautious as to this saying, I have terrified thee;
 For I knew not at all that I should grieve (*fut. part.*) thy mind.

But however (*οὖν*) since, in truth, in sorrow (*part.*) thou hast chanced
 To see (*part.*) me, straightway the mournful (*πολύστονος*) calamity
 Made thee known, *though* thou wast (*part.*) before unknown to me.

I fear lest looking on me thou shouldst hate me (*ἀποστνγεῖν*);
 For I am (*κυρῶ*) one that has announced words (*sing.*) of ill-tidings
 (*κακάγγελος*),

It was I that erred (*Gr.* I erred) in asking thee (*part.*) these things;
 but thou
 Wast nothing in-the-world (*ποτε*) else than the token of my misfortune. 10

But *tell me all*; for I was not able then, in my terror (*ἐκπλαγεῖσα*),
 To learn all the story (*Gr.* all things); but now I could hear them willingly
 (*φίλως*).

But know thou at least, that they will renew thy sorrow.
 I will not (*οὐ μὴ*) in any wise (*ποτε*) be overcome by (*ἡσσων*) the calamity.

What was in truth the encounter of the battle? detail it, I pray thee (*πέραινε δῆ*).

XXV. l. 8. A personal pronoun served in English, by the para-
 beginning a clause, and emphatic, phrasis "it was . . . that . . ."
 may often have the emphasis pre-

Our army indeed, being thoughtless of assault from the
 enemies,
 In tents, bordering on the new city,
 Was occupying a spot ill fortified (ὠχυρωμένος) :
 When about evening twilight (δείλην ἑσπέραν), from the oak-
 woods (δρυμὸς),
 There approached a dust borne up (αἰωρεῖσθαι) from the
 ground (γῆθεν), 20
 And the sentries fled, and the camp was filled with
 Clamour, as (ἄτε) the enemy (*gen. abs.*) were already near ;
 And with difficulty we assembled on horses as quick as pos-
 sible (ὥς τάχος).
 In this *time* urged on at full speed (ἀπὸ ῥυτῆρος),
 The hostile cavalry through the breast-work of trees (δεν-
 δρῆτις ὀρκάνη)
 Passes, and quickly the trench that-ran-round (περίδρομος)
 in-a-circle
 The dauntless chivalry (*Αρης) of the enemy leaped over
 (διάλλεσθαι).
 Inconsiderately however, by their exceeding forwardness,
 They preceded the remaining multitude of their army,
 And the foot soldiery (λεῶς) had been left-behind a long *way*.
 Thus unsupported (μονήρης) the bold horsemen 31
 Were following their leader (σημαντήρ) ; and then immediately
 All our equestrian host speeding-forth (συθείς)
 In front, and at the same time from flank (πλευρόθεν), them
 back
 Drive to the ground (τόπος) near the trench :
 Where at length (δὴ) the infantry (πεζὸς στρατὸς) having been
 drawn up, immediately
 Protending lances received them fatally (τλημόνως),
 So that they had not *power* any how, forward, nor to the rear
 (τοὔπίσω),
 To move, shut in on all sides with terrors.
 Thereupon he that is general of our army 40
 Crying aloud calls to the commander of the enemy,
 On *terms* on which it is reasonable for one that had been
 bravest (ἀριστεύειν), and not by feebleness

1. 25. ἵππος collectively, for adjective ἄσκεπτος.

"cavalry," is feminine.

1. 28. "Inconsiderately," by the neuter plural of the corresponding to come into line 43, as the two could not be entirely separated.

1. 42. "It is reasonable," εἰκός,

Of spear had been conquered, to surrender (ἐκδοῦναι) the army.
 But he on-the-other-hand, for by the crest and long locks
 He was to be known (γνωτός), to those broken by the equestrian charge (δρόμος),

To his own *men* having given sign (νεύειν), himself first instantly

Urging his generous horse (ἵππον σῶμα), the trench
 Leaped over, and they all followed him at speed (σύδην).

And at length the deed was done; for smitten within
 The breast (*plur.*) by a two-edged weapon (ἀμφήκης δόρυ), the
 man's horse 50

Himself indeed stands upright, breathing out fury,

And shot off the rider (ἀμβάτης) afar;

And on high, above him fallen, the strong horse (ἵππειον
 σθένος)

Bounds, no more having remembrance of bridles.

Princess, what trembling seizeth thee as to the knees?

It is better that I depart, and pain thee not farther.

No, I pray thee (δῆτα), for I will bear it; therefore tell the whole.

Upon them then, their leader fallen

Beholding, there falls a dreadful daring of fury:

And utterly forgetful of their safety, 60

In manner of lions they raised (ἔσθησα) a desperate fight;

And we from anger at their all-venturing boldness,

Slay them, nor earlier (πρὶν) an end of slaughter

Did we make (ἔθηκα), than (πρὶν) that even the last fell.

And where is the dead-body? this I farther-desire to know.

Maiden, we bare-him forth early;

Twelve youths (ἦθροι) began the procession, from the army

Selected according to distinction (ἀξίωμα) of high-birth,

Bearing the corse, and all the army followed-after.

And a garland of fair (εὐκαρπος) laurel rested on the bier
 (ἐφῆπτο δροίτη), 70

And to this the general himself kindly (εὐφρόνως)

Joined (ἀρμόζω) his own victorious (καλλίνικος) sword.

l. 49. The first syllable of ἐπέπρακτο may be elided after the long final vowel of δῆ.

l. 56. Bring together "and" . . . "not" into one word μηδέ.

l. 64. "Farther," or in addition,

are often expressed by πρὸς or ἐπὶ in composition with the verb, I farther desire, προσχρήσω.

l. 65. "Early," by an adjective ἔσθως, agreeing with the object.

And he was not without-share of tears, at least, since
 Many *were there* among us, who the nobleness of the mind
 Of him and his gentle manners had known (*μαθών*);
 And *there was* none who did not weep for him, and gladly
 Would the general have preserved him, but he did not
 Allow it, for purposely (*θέλων*), they say, he sought death.

*Englisched from a Translation, by HERMANN, of SCHILLER'S
 Death of Wallenstein, iv. 10.*

XXVI.

The dead calls me, he calls me, and with him (*έν*) of his
 followers (*ὁπαίων*)

The truly loving trusty-band (*πίστωμα*), as many-as with him
 Sacrificed themselves, as avengers to their dead *chief*,
 Utterly blame my ungenerous delays.

For they not even abandoned him when dead
 Who ruled them living, and to these things agreed (*αἰνεῖν*)
 Those, the slow-of-sympathy (*δυσαλγής*); and shall I then
 (*εἶτα*) love life?

No, surely. For me, too, the garland that thy bier
 Crowns is woven (*perf.*). And what life is pleasant
 Without love at least? but I will cast it away, 10
 Since he lies dead through whom once it was sweet.
 For formerly (*τὸ πρὶν*), when I found-for-myself thee that
 lovedst me (*ποθεῖν*),

It then was pleasant for me to live, then joyful (*fem.*)
 I used-to-look-on the golden-rayed light,
 Looking-forward-to (*προσδοκᾶν*) the two greatest joys.
 Thou, thou didst stand at the gates of my life,
 Through which I then was entering (*εἰσαμείβειν*) with doubt-
 ing (*ὀκνηρὸς*) foot

Quitting my maiden-chambers, and the recesses of the house
 (*plur.*),

And from countless suns brightness was shining forth:
 And thou wast appearing a propitious divinity, me, somehow
 beyond 20

The dream-resembling days of youthful life,

On the highest peaks of happy existence, ready-to-place
(στήσων);

And *the feelings* of which, as awakened from sleep, with new
perception (φρῆν)

I then became-sensible (αἰσθάνεσθαι), having tasted them
(γεγευμένη) for the first time (τὰ πρῶτα),

These were truly the happy life of the gods,

For *then* I first saw thy noble head.

But then came destiny, and mercilessly with cruel hand

Having grasped thy tender (μαλθακός) body most dear *to me*

Casts it forth an object-of-trampling (πατησμός) to the hoofs
of warlike horses:

Such is the fate of the honourable among men. 30

Let then every one (πᾶς τις) shun to be high-minded.

The awful dispensers (κράντορες) of the fate of mortals are-
envious,

And unseasonable joy moves the anger of the gods.

We sow the good seed for fortune to rear,

And the end proves *whether* the harvest is joyous or fatal.

Alas! whenever a house is destined (μέλλειν) to fall, consumed,

Immediately the collected clouds hide the sky,

And the dart of lightning (κεραῖνιός) issues *even* from the
clear-sky (εὐδία),

And the earth from beneath sends forth subterraneous (χθό-
νιος) fire.

And infatuated (οἰστροπλήξ) joy itself, blinded as to the eyes,
Dashes the frantic firebrand against the blazing roof. 41

*Re-translated from a Translation, by HERMANN, of SCHILLER'S
Wallenstein, iv. 12.*

XXVII.

Thou judgest well; therefore God to men,
To different *men*, hath divided (διωρίζω) different offices
(τέλος),

Ever turning them endeavouring to motion (*infin. pass. of*
κινεῖν),

1. 36. φεῦ, to be prefixed to the compound of βάλλειν with ἐν, fol-
lowed by a dative.

1. 41. "Dashes against," by a

Having assigned (θεῖς) them obedience as a certain mark and end.

This one may see in the labouring bees,
Which of-a-truth (δὴ), nourishing *themselves* according to a certain law of nature,

Carefully (εὖ) persuade their numerous host to regulate itself (κοσμήσαι),

For they have a king, and classes (γένος) of officers.

Some then, within, the well-regulated (εὖκοσμος) common-wealth

Administer (νέμειν) *as* dispensers-of-justice (δικασπόλος): the merchandises 10

Others *as* merchants toil-at abroad:

Others, *as* soldiers (*Gr.* spear-bearers), thoroughly-armed as to their bodies,

Prey-upon (λήξεσθαι) the soft flowers of summer with their stings,

And bearing off the spoil, on joyous feet

Approach the royal tent of their commander,

And he in-his-turn (αὖ), busied about (ἀμφέπων) supreme (μέγιστος) government (τυραννίς),

Oversees the workmen, in their dwellings golden

Roofs moulding out, not without songs;

And the soberer citizens in-their-turn the honey

Kneading, and the labourers, the poor (ἀχρήματος), 20

Laying down their heavy burthen in the narrow gates,

And with a surly injunction (κέλευσμα) the stern-eyed

Censor (κολαστής) handing over to pale executioners (δήμιος)

The slothful drone (κηφήν). From which things I am taught the following things:

That many things harmoniously (συμφώνως) tending (φέρειν) to the same end

May conspire (ξυμπεισεῖν) in opposite manners,

As shot from many hands, many

Arrows are aimed (στοχάζομαι) well at one mark (*gen.*);

As many ways lead (φέρω) to one city,

And many rivers to the common salt-water of the sea, 30

And many lines to the same centre of the circle;

So countless actions once set-in-motion (κινεῖν) to the same,

XXVII. l. 5. "One may see," l. 8. "They have," *Gr.* "there is
Gr. "it is possible to see," ἔστ' ἰδεῖν. to them."

To *the same*, I say, end tending (βαίνειν), may safely prosper.
 Then come on, king; do thou indeed, going to Gallia,
 And having divided carefully four parts of thy Bretanni,
 Make-war (στρατηλατεῖν, *aor.*) against Gallia, having one *part*,
 With which thou shalt have all the land utterly-shaken
 (ἐκπλήσσω).

And if to us here not-even thrice as much force (στόλος)
 Fully-suffice to repel the wild-beast from the gates,
 Let us now (ἤδη) be worried (ἐπιθώύσσεσθαι), and from this
 land 40

Let the name of valour and of good-counsel be lost.

SHAKESPEARE, *King Henry V.* i. 2.

1824. MEDAL.

- ABVIRAGUS. ———THANKS, good youth!
 Safe hast thou brought me to that holy spot
 Where I did wish to die. Support me still.
 Oh, I am sick to death. Yet one step more:
 Now lay me gently down. I would drag out
 This life, though at some cost of throbs and pangs,
 Just long enough to claim my father's blessing,
 And sigh my last breath in my sister's arms.
 And here she kneels, poor maid! all dumb with grief.
 Restrain thy sorrow, gentlest Evelina:
 True, thou dost see me bleed: I bleed to death.
- EV. Sayest thou to death! Oh Gods! the barbed shaft
 Is buried in his breast. Yes, he must die;
 And I alas! am doom'd to see him die.
 Where are your healing arts, med'cinal herbs,
 Ye holy men, your wonder-working spells?
 Pluck me but out this shaft, staunch but this blood,
 And I will call down blessings on your heads
 With such a fervency——

1825. CLASS. TRIPOS.

- A. Who is this that cometh from Idume ?
 With garments deeply dyed from Botsra ?
 This, that is magnificent in his apparel ;
 Marching on in the greatness of his strength ?
- B. I, who publish righteousness and am mighty to save.
- A. Wherefore is thine apparel red ?
 And thy garments, as of one that treadeth the wine-press ?
- B. I have trodden the vat alone ;
 And of the people there was not a man with me.
 I trod them in mine anger,
 And their life-blood was sprinkled upon my garments.
 For the day of vengeance was in my heart,
 And the year of my redeemed was come.
 I looked, and there was none to help :
 Therefore mine own arm wrought salvation for me,
 And mine indignation sustained me.
- A. Strengthen ye the feeble hands,
 And confirm ye the tottering knees.
 Say ye to the faint-hearted : Be ye strong ;
 Fear ye not ; behold your God !
 He himself will come and deliver you.
 Then shall be unclosed the eyes of the blind ;
 The ears of the deaf shall be opened ;
 Then shall the lame bound as a hart,
 And the tongue of the dumb shall sing.
 For in the wilderness shall burst forth waters,
 And torrents in the desert ;
 And in the haunt of the dragon shall spring forth
 The grass with the reed and the bulrush.

1826.

To be translated into Greek Iambic Trimeters.

TER. EUNUCH. II. 2. GNATHO, PARMENO.

Dii immortales insanos facit.

1827.—IAMBICS.

GLAMIS thou art, and Cawdor, and shalt be
 What thou art promised. Yet I do fear thy nature ;

It is too full of the milk of human kindness
 To catch the nearest way. Thou wouldst be great,
 Art not without ambition; but without [highly,
 The illness that should attend it. What thou wouldst
 That thou wouldst holily: wouldst not play false, [mis,
 And yet wouldst wrongly win; thou'dst have, great Gla-
 That which cries: Thus thou must do if thou have it;
 And that, which rather thou dost fear to do,
 Than wishest to be undone. Hie thee hither,
 That I may pour my spirits in thine ear,
 And chastise, with the valour of my tongue,
 All that impedes thee from the golden round
 Which fate and metaphysical aid doth seem
 To have thee crowned withal.

1828.

CALP. What mean you, Cæsar? Think you to walk forth?
 You shall not stir out of your house to-day.

CÆS. Cæsar shall forth: the things that threatened me,
 Ne'er looked but on my back: when they shall see
 The face of Cæsar, they are vanished.

CALP. Cæsar, I never stood on ceremonies,
 Yet now they fright me. There is one within,
 Besides the things that we have heard and seen,
 Recounts most horrid sights seen by the watch.
 A lioness hath whelped in the street,
 And graves have yawned and yielded up their dead:
 Fierce fiery warriors fight upon the clouds,
 In ranks, and squadrons, and right form of war,
 Which drizzled blood upon the Capitol:
 The noise of battle hurtled in the air;
 Horses did neigh, and dying men did groan;
 And ghosts did shriek and squeal about the streets.
 O Cæsar! these things are beyond all use,
 And I do fear them. CÆS. What can be avoided,
 Whose end is purposed by the mighty gods?
 Yet Cæsar shall go forth; for these predictions
 Are to the world in general as to Cæsar.

- CALP. When beggars die, there are no comets seen :
 The heavens themselves blaze forth the death of princes.
- CÆS. Cowards die many times before their deaths :
 The valiant never taste of death but once.
 Of all the wonders that I yet have heard,
 It seems to me most strange that men should fear ;
 Seeing that death, a necessary end,
 Will come, when it will come.

1829.

- OSMYN. My life, my health, my liberty, my all,
 How shall I welcome thee to this sad place ?
 How speak to thee the words of joy and transport ?
 How run into thine arms, withheld by fetters ?
 Or take thee into mine, while I'm thus manacled
 And pinioned like a thief or murderer ?
 Shall I not hurt and bruise thy tender body,
 And stain thy bosom with the rust of these
 Rude irons ? Must I meet thee thus, Almeria ?
- ALM. Thus, thus : we parted thus to meet again.
 Thou told'st me thou wouldst think how we might meet
 To part no more. Now we will part no more,
 For these thy chains, or death, shall join us ever.
- OSM. Hard means to ratify that word ! O cruelty !
 That ever I should think beholding thee
 A torture ! Yet such is the bleeding anguish
 Of my heart, to see thy sufferings, O heaven !
 That I could almost turn my eyes away,
 Or wish thee from my sight.
- ALM. O say not so,
 Though 'tis because thou lov'st me. Do not say,
 On any terms, that thou dost wish me from thee.
 No, no ! 'tis better thus, that we together
 Feed on each other's heart ; devour our woes
 With mutual appetite ; and, mingling in
 One cup the common stream of both our eyes,
 Drink bitter draughts, with never-slaking thirst.
 Thus better than for any cause to part.
 What dost thou think ? Look not so tenderly

Upon me : speak, and take me in thy arms :
Thou canst not. Thy poor arms are bound, and strive
In vain with the remorseless chains, which gnaw
And eat into thy flesh, fest'ring thy limbs
With rankling rust.

1830.

LET it be so—Thy truth, then, be thy dower ;
For by the sacred radiance of the sun,
The mysteries of Hecate, and the night ;
By all the operations of the orbs,
From whom we do exist, and cease to be ;
Here I disclaim all my paternal care,
Propinquity, and property of blood ;
And as a stranger to my heart and me
Hold thee, from this, for ever. The barbarous Scythian
Or he that makes his generation messes
To gorge his appetite, shall to my bosom
Be as well neighboured, pitied, and relieved,
As thou my sometime daughter.

1831.

HE was a man most like to virtue : in all
And every action, nearer to the gods
Than men, in nature : of a body as fair
As was his mind ; and no less reverend
In face than fame ; he could so use his state,
Tempering his greatness with his gravity,
As it avoided all self-love in him,
And spake in others. What his funerals lacked
In images and pomp, they had supplied
With honourable sorrow, soldiers' sadness ;
A kind of silent mourning, such as men
Who know no tears but from their captives use
To shew in so great losses. I am sure

He was too great for us ; and that they knew
 Who did remove him hence. When men grow past
 Honoured and loved, there is a trick in state,
 Which jealous princes never fail to use,
 How to decline that growth, with fair pretext,
 And honourable colours of employment,
 Either by embassy, the wars, or such,
 To shift them forth into another air,
 Where they may purge and lessen. So was he ;
 And had his seconds there sent by Tiberius
 And his more subtle dam, to discontent him,
 To breed and cherish mutinies ; detract
 His greatest actions ; give audacious check
 To his commands ; and work to put him out
 In open act of treason. All which snares,
 When his wise cares prevented, a fine poison
 Was thought on, to mature their practices.

1832.

O HAUNT his midnight dreams, black Nemesis !
 Whom, self-conceiving, in the inmost depths
 Of Chaos, blackest night, long-labouring, bore,
 When the stern Destinies, her elder brood,
 And shapeless Death, from that more monstrous birth
 Leaped shuddering. Haunt his slumbers, Nemesis !
 Scorch with the fires of Phlegethon his heart,
 Till helpless, hopeless, heaven-abandoned wretch,
 He, too, shall seek, beneath the unfathomed deep
 To hide him from thy fury. How the sea
 Far distant glitters, as the sunbeams smile
 And gaily wanton o'er its heaving breast !
 Phœbus shines forth, nor wears one cloud to mourn
 His votary's sorrows. God of day, shine on !
 By men despised, forsaken by the gods,
 I supplicate no more. How many a day,
 O pleasant Lesbos, in thy secret streams
 Delighted have I plunged, from the hot sun
 Screened by the o'erarching grove's delightful shade,
 And pillowed on the waters : Now the waves

Shall chill me to repose. Tremendous height !
 Scarce to the brink will these rebellious limbs
 Support me. Hark ! how the rude deep below
 Roars round the rugged base, as if it called
 Its long-reluctant victim ! I will come.
 One leap, and all is over. The deep rest
 Of death, or tranquil Apathy's dead calm,
 Welcome alike to me. Away, vain fears !

1833.

I do believe that violent hands were laid
 Upon the life of this thrice-famed duke.
 See how the blood is settled in his face !
 Oft have I seen a timely-parted ghost,
 Of ashy semblance, meagre, pale, and bloodless,
 Being all descended to the labouring heart ;
 Who, in the conflict that it holds with death,
 Attracts the same for aidance 'gainst the enemy ;
 Which with the heart there cools, and ne'er returneth
 To blush and beautify the cheek again.
 But see ! his face is black, and full of blood ;
 His eyeballs farther out than when he lived,
 Staring full ghastly, like a strangled man ;
 His hair upreared, his nostrils stretched with struggling,
 His hands abroad displayed, as one that grasped
 And tugged for life, and was by strength subdued.
 Look ! on the sheets his hair, you see, is sticking ;
 His well-proportioned beard made rough and rugged,
 Like to the summer's corn by tempest lodged.
 It cannot be, but he was murdered here :
 The least of all these signs were probable.

1834.

WHAT greedy lust in royal seat to reign
 Hath reft all care of gods and eke of men ;
 And cruel hate, wrath, treason, and disdain

Within the ambitious breast are lodged ! then
 Behold how mischief wide herself displays,
 And with the brother's hand the brother slays.
 When blood thus shed doth stain this heaven's face
 Crying to Jove for vengeance of the deed,
 The mighty god e'en moveth from his place,
 His wrath to wreak ; then sends he forth with speed
 The dreadful Furies, daughters of the night,
 With serpents girt, carrying the whip of ire,
 With hair of stinging snakes, and shining bright
 With flames and blood and with a brand of fire :
 These, for revenge of wretched murder done,
 Do cause the mother kill her only son.
 Blood asketh blood, and death must death requite :
 Jove, by his just and everlasting doom,
 Justly hath ever so requited it.
 This times before record, and times to come
 Shall find it true ; and so doth present proof
 Present before our eyes for our behoof.
 O happy wight, that suffers not the snare
 Of murderous mind to tangle him in blood !
 And happy he that can in time beware
 By others' harms, and turn it to his good !
 But woe to him that, fearing not to offend,
 Doth serve his lust, and will not see the end !

1835. HENRY V. TO CHIEF JUSTICE.

- KING. You all look strangely on me : and you most :
 You are, I think, assured I love you not.
 CH. JUST. I am assured, if I be measured rightly,
 Your Majesty has no just cause to hate me.
 KING. No ! How might a prince of my great hopes forget
 So great indignities you laid on me ?
 What ! rate, rebuke, and roughly send to prison
 The immediate heir of England. Was this easy ?
 May this be washed in Lethe and forgotten ?
 CH. JUST. I then did use the person of your father ;
 The image of his power lay then in me ;

And in the administration of his law,
Whiles I was busy for the commonwealth,
Your Highness pleased to forget my place —
The majesty and power of law and justice—
The image of the king whom I presented—
And struck me in my very seat of judgment.
Whereon, as an offender to your father,
I gave bold way to my authority,
And did commit you. If the deed were ill,
Be you contented, wearing now the garland,
To have a son set your decrees at nought ;
To pluck down justice from your awful bench ;
To trip the course of law, and blunt the sword
That guards the peace and safety of your person ;
Nay, more ; to spurn at your most royal image,
And mock your workings in a second body.

1836.

BUT give me leave to offer to your memory
Another service, and reduce your thoughts
To Aulis, when our army shipped, and big
With our desires for Troy, for want of wind
Were locked in the Eubœan bay at anchor :
When the oracle, consulted, gave no hope
Of the least breath of heaven or gentle gale
To be expected, till Diana's anger
Was first appeased by Iphigenia's blood.
I melt with the remembrance, and I could
Accuse my faith ; but that the public interest
And all your honours armed me to persuade—
Nature against the stream of her own happiness.
There stands the tear-drowned father, Agamemnon :
Ask his vexed soul, and let me beg his pardon,
How I did work upon his murmuring heart,
Divided 'twixt a father and his country,
To give his child up to the bleeding altar ;
Whose drops, too precious to enrich the earth,
The goddess had within a cloud, drank up,
And snatched her soul ; whose brighter substance made

One of the fairest stars that deck yon canopy.
 Had Ajax been employed to have wrought Atrides,
 When he was angry with the gods, to have given
 His only pledge, his loved Iphigenia,
 Up to the fatal knife, our Grecian fleet
 Had by this time been rotted in the bay ;
 And we, by a dishonourable return,
 Been wounded in our fame to after ages.

1837.

- A. Ho ! Helicanus. B. Calls my gracious lord ?
 A. Thou art a grave and noble counsellor,
 Most wise in general : tell me, if thou canst,
 What this maid is, or what is like to be,
 That thus hath made me weep. B. I know not : but
 Here is the regent, Sir, of Mitylene
 Speaks nobly of her. C. She would never tell
 Her parentage : being demanded that,
 She would sit still, and weep.
 A. O Helicanus, strike me, honoured Sir ;
 Give me a gash ; put me to present pain ;
 Lest this great sea of joys rushing upon me
 O'erbear the shores of my mortality,
 And drown me with their sweetness. O come hither,
 Thou that beget'st him that did thee beget ;
 Thou that wast born at sea, buried at Tharsus,
 And found at sea again. O Helicanus !
 Down on thy knees ; thank the holy gods as loud
 As thunder threatens us. This is Marina.
 What was thy mother's name ? Tell me but that,
 For truth can never be confirmed enough,
 Though doubts did ever sleep.

1838.

You might have lived in servitude or exile,
 Or safe at Rome, depending on the great ones,
 But that you thought those things unfit for men ;

And in that thought you then were valiant.
 For no man ever yet changed peace for war,
 But that he meant to conquer. Hold that purpose.
 There's more necessity you should be such
 In fighting for yourselves, than they for others.
 He's base that trusts his feet, whose hands are armed.
 Methinks I see death and the furies waiting
 What we will do, and all the heaven at leisure
 For the great spectacle. Draw, then, your swords;
 And if our destiny envy our virtue
 The honour of the day, yet let us care
 To sell ourselves at such a price as may
 Undo the world to buy us.

1839.

——NAY, said I not——

And if I said it not, I say it now—
 I'll follow thee through sunshine and through storm;
 I will be with thee in thy weal and woe;
 In thy afflictions, should they fall upon thee;
 In thy temptations, when bad men beset thee;
 In all the perils which now press around thee;
 And, should they crush thee, in the hour of death.
 If thy ambition, late aroused, was that
 Which pushed thee on this perilous adventure,
 Then I will be ambitious too: if not,
 And it was thy ill fortune drove thee to it,
 Then I will be unfortunate no less.
 I will resemble thee in that and all things
 Wherein a woman may: grave will I be
 And thoughtful, for already it is gone—
 The boon that nature gave me at my birth—
 My own original-gaiety of heart.
 All I will part with to partake thy cares,
 Let but thy love my lesser cares outlast.

1840.

YE eldest gods,
Who, mindful of the empire which ye held
Over dim Chaos, keep revengeful watch
On falling nations, and on kingly lines
About to sink for ever; ye who shed
Into the passions of earth's giant brood
And their fierce usages the sense of justice:
Who clothe the fated battlements of tyranny
With blackness as a funeral pall, and breathe
Through the proud halls of time-emboldened guilt
Portents of ruin, hear me! In your presence,
For now I feel ye nigh, I dedicate
This arm to the destruction of the king
And of his race! O keep me pitiless;
Expel all human weakness from my frame,
That this keen weapon shake not when his heart
Should feel its point; and if he has a child
Whose blood is needful to the sacrifice
My country asks, harden my soul to shed it!

1841.

HAD it pleased Heaven
To try me with affliction; had he rained
All kind of sores, and shames, on my bare head;
Steeped me in poverty to the very lips;
Given to captivity me and my utmost hopes;
I should have found in some place of my soul
A drop of patience: but, alas! to make me
A fixed figure, for the time of scorn
To point his slow unmoving finger at.
O! O!
Yet I could bear that too; well, very well:
But there, where I have garnered up my heart;
Where either I must live, or bear no life;

Themselves and Greece; their perfidy prevent,
Or call them back to honour. Let us all
Be linked in sacred union, and the Greeks
Shall stand the world's whole multitude in arms.
If for the spoil which Paris bore to Troy,
A thousand barks the Hellespont o'erspread;
Shall not again confederated Greece
Be roused to battle, and to freedom give
What once she gave to fame? Behold, we haste
To stop the invading tyrant. Till we bleed,
He shall not pour his millions on your plains.
But as the gods conceal how long our strength
May stand unconquered, or how soon must fall,
Waste not a moment, till consenting Greece
Range all her freeborn numbers in the field.

1844.

BUT let us not with melancholy thoughts
Poison the enjoyment of an hour so fair.
See how those cottages begirt with green
Gleam in the radiance of the setting sun!
His orb is disappearing; day is done;
Yet he hastes on, and calls to birth new life.
Alas! why can I not on pinions spurn the ground,
And still pursuing, still be left behind him?
Then at my feet should I entranced behold
Evening's eternal stillness wrap the world;
Fired every summit, every vale at rest,
Each stream of silver flow with waves of gold
No deep ravines, no rugged mountain top
Would interrupt me in my god-like flight.
Even now the sea with all his sunlit bays
Unrolls his depths before my wondering eyes.
But lo! at length he seems to sink away;
Yet a new impulse is awakened in me,
I hasten on to drink perpetual light,
The day before me and the night behind,

The heavens above me, and the waves beneath.
'Tis but a glorious vision—he is gone—
Oh that this gross material has no wings
To follow the pure spirit as it flies ;
Yet there is something resident within us .
Prompts all our feelings, lifts them to the skies,
Whene'er the lark, lost in the boundless blue,
Pours forth his streams of quivering melody,
Or soars the eagle o'er the mountain pines,
Poised on the breadth of his almighty wings,
Or o'er the widespread plains, o'er ocean's bed
The grey-plumed heron slowly sails towards home.

1845.

I do entreat you, go not, noble guests ;
What although tyranny and impious hate
Stand sheltered by a father's hoary hair ?
What if 'tis he who clothed us in these limbs
Who tortures them and triumphs ? What if we,
The desolate and the dead, were his own flesh,
His children and his wife, whom he is bound
To love and shelter ? Shall we therefore find
No refuge in this merciless wide world ?
O think what deep wrongs must have blotted out
First love, then reverence, in a child's prone mind,
Till it thus vanquish shame and fear ! O think !
I have borne much, and kissed the sacred hand
Which crushed us to the earth, and thought its stroke
Was perhaps but some paternal chastisement !
Have excused much, doubted, and when no doubt
Remained, have sought by patience, love, and tears
To soften him ; and when this could not be,
I have knelt down through the long sleepless nights
And lifted up to God, the Father of all,
Passionate prayers ; and when these were not heard
I have still borne—until I meet you here,
Princes and kinsmen, at this hideous feast

Given at my brothers' deaths. Two yet remain,
His wife remains and I, whom if ye save not
Ye soon may share such merriment again
As fathers make over their children's graves.

1846.

HAVE I a tongue to doom my brother's death,
And shall that tongue give pardon to a slave?
My brother killed no man: his fault was thought,
And yet his punishment was bitter death.
Who sued to me for him? who, in my wrath,
Kneeled at my feet, and bade me be advised?
Who spoke of brotherhood, who spoke of love?
Who told me how the poor soul did forsake
The mighty Warwick and did fight for me?
Who told me, in the field at Tewkesbury
When Oxford had me down, he rescued me,
And said, Dear brother live, and be a king?
Who told me when we both lay on the field,
Frozen almost to death, how he did lap me
Even in his garments, and did give himself
All thin and naked to the numb-cold night?
All this from my remembrance brutish wrath
Sinfully plucked, and not a man of you
Had so much grace to put it in my mind.
But when your carters or your waiting vassals
Have done a drunken slaughter, and defaced
The precious image of our dear Redeemer,
You straight are on your knees for pardon, pardon
And I unjustly too must grant it you:
But for my brother not a man would speak;
Nor I (ungracious) speak unto myself
For him, poor soul. The proudest of you all
Have been beholden to him in his life:
Yet none of you would once plead for his life.
O God! I fear thy justice will take hold
On me and you and mine and yours for this.

1847.

- A. TIME, since Man first drew breath, has never moved
With such a weight upon his wings as now ;
But they will soon be lightened.

B. Aye, look up,
Cast round you your mind's eye, and you will learn
Fortitude is the child of Enterprise:
Great actions move our admiration, chiefly
Because they carry in themselves an earnest
That we can suffer greatly. B. Very true.

- A. Action is transitory—a step, a blow,
The motion of a muscle—this way or that—
'Tis done, and in the after vacancy
We wonder at ourselves like men betrayed:
Suffering is permanent, obscure, and dark,
And shares the nature of infinity.

- B. Truth—and I feel it. A. What! if you had bid
Eternal farewell to unmingled joy
And the light dancing of the thoughtless heart?
It is the toy of fools, and little fit
For such a world as this. The wise abjure
All thoughts whose idle composition lives
In the entire forgetfulness of pain.
I see I have disturbed you. B. By no means.
Compassion! Pity! Pride can do without them.
And what if you should never know them more?
He is a puny soul who, feeling pain,
Finds ease because another feels it too.

THRICE vanquished on the battle plain,
 Thy followers slaughtered, fled, or ta'en ;
 A hunted wanderer on the wild ;
 On foreign shores a man exiled ;
 Disowned, deserted, and distressed ;
 I bless thee, and thou shalt be blessed :
 Blessed in the hall and in the field,
 Under the mantle as the shield ;
 Avenger of thy country's shame,
 Restorer of her injured fame ;
 Blessed in thy sceptre and thy sword
 Be Bruce, fair Scotland's rightful lord ;
 Blessed in thy deeds and in thy fame,
 What lengthened honours wait thy name !
 In distant ages, sire to son
 Shall tell thy tale of freedom won :
 And teach his infants in the use
 Of earliest speech to falter 'Bruce.'
 Go, then, triumphant ! sweep along
 Thy course, the theme of many a song !
 The Power, whose dictates swell my breast,
 Hath blessed thee, and thou shalt be blessed.
 Enough : my short-lived strength decays,
 And sinks the momentary blaze.
 Brethren, our errand here is o'er ;
 Our task discharged ; Unmoor, unmoor.

SWINTON. I DO not say the field will thus be won :
 The English host is numerous, brave, and loyal ;
 Their monarch most accomplished in war's art,
 Skilled, resolute, and wary—

REGENT. And if your scheme secure not victory,
 What does it promise us ?

SWINTON. Thus much at least—
 Darkling we shall not die : the peasant's shaft,
 Loosened perhaps without an aim or purpose,
 Shall not drink up the life-blood we derive
 From those famed ancestors, who made their breasts
 This frontier's barrier for a thousand years.
 We'll meet these Southrons bravely hand to hand,

And eye to eye, and weapon against weapon.
Each man who falls shall see the foe who strikes him.
While our good blades are faithful to the hilts,
And our good hands to these good blades are faithful,
Blow shall meet blow, and none fall unavenged :
We shall not bleed alone.

SERAPION. Portents and prodigies are grown so frequent,
That they have lost their name. Our fruitful Nile
Flow'd ere the wonted season, with a torrent
So unexpected, and so wondrous fierce,
That the wild deluge overtook the haste
Ev'n of the hinds that watch'd it. Men and beasts
Were borne above the tops of trees, that grew
On th' utmost margin of the water-mark.
Then, with so swift an ebb, the flood drove backward,
It slipp'd from underneath the scaly herd :
Here monstrous Phocæ panted on the shore ;
Forsaken dolphins there, with their broad tails,
Lay lashing the departing waves : hard by them,
Sea-horses flound'ring in the slimy mud,
Toss'd up their heads, and dash'd the ouze about them.

MYR. Avert these omens, Heaven.

SER. Last night, between the hours of twelve and one,
In a lone isle o' the temple while I walk'd,
A whirlwind rose, that with a violent blast
Shook all the dome : the doors around me clapp'd :
The iron wicket, that defends the vault,
Where the long race of Ptolemies is laid,
Burst open, and disclosed the mighty dead.
From out each monument, in order placed,
An armed ghost starts up ; the boy-king last
Rear'd his inglorious head. A peal of groans
Then follow'd, and a lamentable voice
Cried, Egypt is no more ! My blood ran back,
My shaking knees against each other knock'd ;
On the cold pavement down I fell entranced,
And so unfinish'd left the horrid scene.

ANT. They tell me, 'tis my birth-day, and I'll keep it
With double pomp of sadness:
'Tis what the day deserves, which gave me breath.
Why was I raised the meteor of the world,
Hung in the skies, and blazing as I travell'd,
Till all my fires were spent, and then cast downward
To be trod out by Cæsar?

VENT. On my soul
'Tis mournful, wondrous mournful!

ANT. Count thy gains.
Now, Antony, wouldst thou be born for this?
Glutton of fortune, thy devouring youth
Has starved thy wanting age.

VENT. How sorrow shakes him!
So now the tempest tears him up by th' roots,
And on the ground extends the noble ruin.

ANT. Lie there, thou shadow of an emperor;
The place thou pressest on thy mother earth
Is all thy empire now: now it contains thee;
Some few days hence, and then 'twill be too large,
When thou'rt contracted in thy narrow urn,
Shrunk to a few cold ashes; then Octavia,
(For Cleopatra will not live to see it,)
Octavia then will have thee all her own,
And bear thee in her widow'd hand to Cæsar.
Give me some music; look that it be sad.
I'll soothe my melancholy, till I swell,
And burst myself with sighing.—
'Tis somewhat to my humour. Stay, I fancy
I'm now turn'd wild, a commoner of nature;
Of all forsaken, and forsaking all,
Live in a shady forest's sylvan scene,
Stretch'd at my length beneath some blasted oak,
I lean my head upon the mossy bark,
And look just of a piece, as I grew from it:
My uncombed locks, matted like misletoe,
Hang o'er my hoary face; a murm'ring brook
Runs at my foot—

ANT. To clear herself

From sending him no aid, she came from Egypt,
Her galley down the silver Cydnos row'd,
The tackling silk, the streamers waved with gold,
The gentle winds were lodged in purple sails ;
Her nymphs, like Nereids, round her couch were placed ;
Where she, another sea-born Venus, lay.

DOL. No more! I would not hear it!

ANT. Oh, you must!

She lay, and lean'd her cheek upon her hand,
And cast a look so languishingly sweet,
As if, secure of all beholders' hearts,
Neglecting she could take them! Boys like Cupids
Stood fanning, with their painted wings, the winds
That play'd about her face: but if she smiled,
A darting glory seemed to blaze abroad :
That men's desiring eyes were never wearied,
But hung upon the object! To soft flutes
The silver oars kept time; and while they play'd,
The hearing gave new pleasure to the sight,
And both to thought. 'Twas Heaven, or somewhat more!
For she so charm'd all hearts, that gazing crowds
Stood panting on the shore, and wanted breath
To give their welcome voice:
Then, Dolabella, where was then thy soul?
Was not thy fury quite disarm'd with wonder?
To whisper in my ear, oh, tell her not
That I accused her of my brother's death!

HAIL to the sun! from whose returning light
The cheerful soldier's arms new lustre take,
To deck the pomp of battle. Oh, my friends!
Was ever such a glorious face of war?
See, from this height, how all Galatia's plains
With nations numberless are cover'd o'er;
Who, like a deluge, hide the face of earth,
And leave no object in the vast horizon,
But glittering arms, and skies. Our Asian world,
From this important day expects a lord; •
This day they hope an end of all their woes,

Of tyranny, of bondage, and oppression,
From our victorious emp'ror Tamerlane.
Well has our holy Allah mark'd him out,
The scourge of lawless pride and dire ambition,
The great avenger of the groaning world :
Well has he worn the sacred cause of justice
Upon his prosperous sword. Approving Heaven
Still crown'd the righteous warrior with success ;
As if it said, Go forth, and be my champion,
Thou, most like me of all my works below.
No lust of rule, the common vice of kings,
No furious zeal, inspir'd by hot-brain'd priests,
Ill hid beneath religion's specious name,
E'er drew his temperate courage to the field :
But to redress an injur'd people's wrongs,
To save the weak one from the strong oppressor,
Is all his end of war. And when he draws
The sword to punish, like relenting Heaven,
He seems unwilling to deface his kind.
So rich his soul in every virtuous grace,
That, had not nature made him great by birth,
Yet all the brave had sought him for their friend.

CLYT. Your father, Philip—I have seen him march,
And fought beneath his dreadful banner, where
The boldest at this table would have trembled.
Nay, frown not, Sir, you cannot look me dead.
When Greeks join'd Greeks, then was the tug of war!
Why should I fear to speak a bolder truth
Than e'er the lying priests of Ammon told you ?
Philip fought men—but Alexander women.

ALEX. All envy, spite and envy, by the gods !
Is then my glory come to this at last—
To conquer women ! Nay, he said the stoutest,
The stoutest here, would tremble at his dangers.
In all the sickness, all the wounds, I bore,
When from my reins the javelin's head was cut,
Did I once tremble ? Oh, the cursed falsehood !
Did I once shake or groan, or act beneath
The dauntless resolution of a king ?

LYS. Wine has transported him.

ALEX. No; 'tis mere malice.

I was a woman too, at Oxydrace,
When, planting on the walls a scaling-ladder,
I mounted, spite of showers of stones, bars, arrows,
And all the lumber which they thunder'd down.
When you beneath cried out, and spread your arms,
That I should leap among you—did I so?

LYS. Dread Sir! the old man knows not what he says.

ALEX. Was I a woman, when, like Mercury,
I leap'd the walls and flew amidst the foe,
And, like a baited lion, dyed myself
All over in the blood of those bold hunters;
Till, spent with toil, I battled on my knees,
Pluck'd forth the darts that made my shield a forest,
And hurl'd 'em back with most unconquered fury;
Then, shining in my arms, I sunn'd the field,
Moved, spoke, and fought, and was myself a war?

CLYT. 'Twas all bravado; for, before you leap'd,
You saw that I had burst the gates asunder.

ALEX. Oh, that thou wert but once more young and vigorous!
That I might strike thee prostrate to the earth,
For this audacious lie, thou feeble dotard!

CLYT. I know the reason why you use me thus:
I saved you from the sword of bold Rhesaces,
Else had your godship slumbered in the dust,
And most ungratefully you hate me for it.

ALEX. Hence from the banquet: thus far I forgive thee.

CLYT. First try (for none can want forgiveness more)
To have your own bold blasphemies forgiven,
The shameful riots of a vicious life,
Philotas' murder—

ALEX. Ha! what said the traitor?

HEPH. Clytus, withdraw; Eumenes, force him hence:
He must not tarry; drag him to the door.

CLYT. No, let him send me, if I must be gone,
To Philip, Attalus, Callisthenes,
To great Parmenio, and his slaughtered sons.

ALEX. Give me a javelin.

HEPH. Hold, mighty Sir!

ALEX. Sirrah! off!

Lest I at once strike thro' his heart and thine.

LYS. Oh, sacred Sir! have but a moment's patience.

ALEX. What! hold my arms! I shall be murder'd here,
Like poor Darius, by my barbarous subjects.
Perdiccas, sound our trumpets to the camp;
Call all my soldiers to the court; nay, haste,
For there is treason plotting 'gainst my life,
And I shall perish ere they come to save me.
Where is the traitor?

CLYT. Sure there is none amongst us,
But here I stand—honest Clytus,
Whom the king invited to the banquet.

ALEX. Begone to Philip, Attalus, Callisthenes—
And let bold subjects learn, by thy example,
Not to provoke the patience of their prince.

CLYT. The rage of wine is drown'd in gushing blood.
Oh, Alexander! I have been to blame:
Hate me not after death; for I repent
That I so far have urged your noble nature.

EUDO. 'Tis much unkind to hold me thus in doubt:
I pray thee clear these wonders.

PHO. 'Twill surprise thee,
When thou shalt know——

EUDO. What?

PHO. To what deadly gulphs
Of horror and despair, what cruel straits
Of agonizing thought I have been driven.
This night, ere my perplex'd bewilder'd soul
Could find its way—thou said'st that thou wouldst
chide;

I fear thou wilt; indeed I have done that
I could have wish'd t' avoid——but for a cause
So lovely, so beloved——

EUDO. What dost thou mean?

I'll not indulge a thought that thou couldst do
One act unworthy of thyself, thy honour,
And that firm zeal against these foes of Heaven,
Which won my heart at first to share in all
Thy dangers and thy fame, and wish thee mine.
Thou couldst not save thy life by means inglorious.

PHO. Alas! thou know'st me not—I'm man, frail man,
To error born; and who, that's man, is perfect?
To save my life? O no, well was it risk'd

For thee! had it been lost, 'twere not too much,
And thou art safe;—O what wouldst thou have said,
If I had risk'd my soul to save Eudocia!

EUDO. Ha! speak—Oh, no, be dumb—it cannot be!
And yet thy looks are changed, thy lips grow pale.
Why dost thou shake?—Alas! I tremble too!
Thou couldst not, hast not sworn to Mahomet?

PHO. No—I should first have died—nay, given up thee.

EUDO. O Phocyas! was it well to try me thus?—
And yet another deadly fear succeeds.
How came these wretches hither? Who revived
Their fainting arms to unexpected triumph?
For while thou fought'st, and fought'st the Christian
cause;

These batter'd walls were rocks impregnable,
Their towers, of adamant. But O, I fear
Some act of thine——

PHO. Oh, I must tell thee all;
But, pr'ythee, do not frown on me, Eudocia!
I found the wakeful foe in midnight council,
Resolved ere day to make a fresh attack,
Keen for revenge, and hungry after slaughter—
Could my rack'd soul bear that, and think of thee?
Nay, think of thee exposed a helpless prey!
O had the world been mine, in that extreme
I should have given whole provinces away,
Nay all—and thought it little for thy ransom!

EUDO. For this then—Oh—thou hast betray'd the city!
Distrustful of the righteous powers above,
That still protect the chaste and innocent:
And to avert a feign'd, uncertain danger,
Thou hast brought certain ruin on thy country!

PHO. No, thou forget'st the friendly terms—the sword
Which threaten'd to have fill'd the streets with blood,
I sheath'd in peace; thy father, thou, and all
The citizens are safe, uncaptured, free.

EUDO. Safe! free! O no——life, freedom, every good,
Turns to a curse, if sought by wicked means.
Yet sure it cannot be! Are these the terms
On which we meet?—No—we can never meet
On terms like these; the hand of death itself
Could not have torn us from each other's arms
Like this dire act, this more than fatal blow!

In death, the soul and body only part
To meet again, and be divorced no more;
But now——

PHO. Ha! lightning blast me! strike me,
Ye vengeful bolts! if this is my reward.
Are these my hoped-for joys! Is this the welcome
The wretched Phocyas meets, from her he loved
More than life, fame—even to his soul's distraction!

EUDO. Hast thou not help'd the slaves of Mahomet
To spread their impious conquest o'er thy country?
What welcome was there in Eudocia's power
She has withheld from Phocyas? But, alas!
'Tis thou hast blasted all our joys for ever,
And cut down hope, like a poor short-lived flower,
Never to grow again!

PHO. Cruel Eudocia!
If in my heart's deep anguish I've been forced
A while from what I was——dost thou reject me?
Think of the cause——

EUDO. The cause? There is no cause——
Not universal nature could afford
A cause for this. What were dominion, pomp,
The wealth of nations, nay of all the world,
The world itself, or what a thousand worlds,
If weigh'd with faith unspotted, heavenly truth,
Thoughts free from guilt, the empire of the mind,
And all the triumphs of a godlike breast
Firm and unmoved in the great cause of virtue?

PHO. How shall I answer thee?—My soul is awed,
And trembling owns the eternal force of reason!
But oh! can nothing then atone, or plead
For pity from thee?

EUDO. Canst thou yet undo
The deed that's done; recal the time that's past?
O, call back yesterday; call back last night,
Though with its fears, its dangers, its distress!
Bid the fair hours of innocence return,
When, in the lowest ebb of changeful fortune,
Thou wert more glorious in Eudocia's eyes,
Than all the pride of monarchs!—But that deed——

PHO. No more——thou waken'st in my tortured heart
The cruel conscious worm that stings to madness.

Oh, I'm undone!—I know it, and can bear
To be undone for thee, but not to lose thee.

EUDO. Poor wretch!—I pity thee!—but art thou Phocyas,
The man I loved?—I could have died with thee
Ere thou didst this; then we had gone together,
A glorious pair, and soar'd above the stars,
Bright as the stars themselves; and as we pass'd
The heavenly roads and milky ways of light
Had heard the bless'd inhabitants with wonder
Applaud our spotless love. But never, never
Will I be made the cursed reward of treason,
To seal thy doom, to bind a hellish league,
And to ensure thy everlasting woe.

PHO. What league?—'tis ended—I renounce it—thus—
I bend to Heaven and thee—O thou divine,
Thou matchless image of all perfect goodness!
Do thou but pity yet the wretched Phocyas,
Heaven will relent, and all may yet be well.

EUDO. No—we must part. 'Twill ask whole years of sorrow
To purge away this guilt. Then do not think
Thy loss in me is worth one drooping tear:
But if thou wouldst be reconciled to Heaven,
First sacrifice to Heaven that fatal passion
Which caused thy fall—Farewell: forget the lost—
But how shall I ask that! I would have said,
For thy soul's peace, forget the lost Eudocia.
Canst thou forget her?—Oh! the killing torture
To think 'twas love, excess of love, divorced us!
Farewell for—still I cannot speak that word,
These tears speak for me—O farewell—

THE END.



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